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CHRISTIAN COURIER

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Police chaplains meet spiritual needs of crime victims, officers

Alan Doerksen

ST. CATHARINES, Ont. — Police officers sometimes run into spiritual or ethical dilemmas in their work. For instance, how do you break the news of a man's sudden death to his family? That's when police chaplains can play a key role.

Rev. David Bolton, the rector of Grace Anglican Church in St. Catharines, Ont., is one of six police chaplains who work with the Niagara Regional Police. As a chaplain, Bolton does about 20 hours a month of volunteer work, most of which involves going for "ride-alongs" with a police officer.

On a ride-along, Bolton wears a police uniform and carries handcuffs. Like other chaplains, Bolton needed to get special police training. "We're trained in radio and mobile data communications, self-defense and



Rev. David Bolton

giving evidence," he says. Each year, he needs to upgrade his hand-to-hand combat skills.

But Bolton's training as a pastor is what's really needed when he works with police. One day, two teenagers found a man hanging dead in a tree. Bolton and a police officer met with the teenagers and spoke with them. "They were shook up," he says

Later, Bolton helped give the death notification to the man's family.

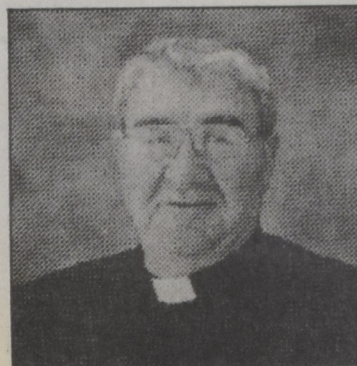
Another time, a man was killed in a car accident on his way to work, and Bolton was asked to meet with his family. "It was a native Canadian family and it hit them very hard," he says. So he spent a few hours talking with the family and making funeral arrangements.

As a clergyman, Bolton has done several police-related funerals as well.

Cruiser counsellor

Bolton sometimes counsels police officers — often informally, on a ride-along. Some officers also come to his church to meet with him.

"Marriages in the police community are pretty fragile," Bolton observes. "They live under a lot of stress and secrecy."



Monsignor Mel Schaefer

Sometimes officers ask Bolton about ethical issues like abortion or homosexuality. "We don't do proselytizing. That would be unethical," he asserts. But if an officer asks faith-related questions, Bolton is glad to answer them. Generally, he and other chaplains take a non-denominational approach to their work.

Many officers in the Niagara

region are Christians, says Bolton, and some are members of a local Christian police officer's association. Several officers attend his church, he adds.

Bolton was instrumental in starting the Canadian Police Chaplain Association four years ago. It currently has about 65 chaplains from British Columbia to Newfoundland.

Modern problems

Recently, Bolton helped organize the association's annual training seminar, which was held in Niagara Falls last October. "Confronting the Millennium" was the theme of the conference, and it featured seminars on contentious ethical issues police officers face, such as hate bias crime (a form of racist activity), computer crime and problems related to gambling.

As the new millenium
See CHAPLAINS page 2...

Landmine conference only the beginning, say participants

Margaret Dinsdale

OTTAWA — As parties go, it was a good one. The speeches were eloquent and inspirational, and the only tears were ones of joy. Even the neighbors came along to watch, and behaved themselves.

"When A Global Ban on Landmines," held in Ottawa, December 2 to 4, ended and all the delegates left, an unprecedented, history-making treaty signed by 121 countries was packed up and sent to its home at the United Nations offices in New York City. But many agreed that this was only the beginning.

Nobel Peace Prize winner Jody Williams, chair of the International Campaign to Ban

Landmines, admitted at a press conference that she had originally wanted the conference to be a celebration of the hard work of many to end the world of what United Nations General-Secretary Kofi Annan called an "international plague" that kills someone every 20 minutes. "But Minister Axworthy pointed out to me that this is only the beginning," she said. "And it's true. We can't lose the momentum we've achieved here in Ottawa."

Grass roots movement

Williams, and others, repeatedly thanked Foreign Affairs Minister Lloyd Axworthy for his diplomatic leadership and commitment to the cause when he challenged the world 14 months

earlier to return to Ottawa and sign the treaty.

In a show of "the new diplomacy" that has now come to be known as the Ottawa Process, for the first time non-governmental organizations, grass roots movements and individuals sat down with governments as equal partners to draft the treaty.

"The international community of the future ... is a union of governments, civil society, and international organizations ... a union of one voice, speaking for all innocent civilians killed, maimed and threatened by landmines," Annan said in his speech. "It is a union whose voice has been heard."

To underline his point, several
See LANDMINE page 2...

To the Clock Maker

Oh Clock Maker,
we are so busy ticking,
we scarcely hear you tock.
Guide our hands,
pace our pendulums,
and still our alarms.
For we must tell the time!

Tine G. Buma
St. Thomas, Ont.



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News

Chaplains help police officers deal with stress

... continued from page 1

approaches, cults like the Solar Temple and Heaven's Gate pose problems for the police, observes Bolton. And another major challenge for local police is dealing with the negative effects of gambling in the region that have resulted from the opening of Casino Niagara.

At the conference, Bolton spoke about the Judeo-Christian foundations of restorative justice. He is secretary of the board of the Niagara Victim Offender Reconciliation Program.

Another Niagara police

chaplain is Rabbi Martin Applebaum, of the B'nai Israel congregation in St. Catharines. "We don't have any Jewish officers," Bolton observes, "but the [police] chief is very keen on equal opportunity. He extends that to recruiting volunteers." The Niagara police chief, J. Grant Waddell, is "very supportive of the program," Bolton adds.

A lot of stress

Monsignor Mel Schaefer, of St. Denis (Catholic) Church has been a police chaplain for 19

years. He sees this work as important because it "brings in the Christian dimension of comfort and healing" to police work. Schaefer has often been asked to counsel a family that has been struck by a tragedy, such as a highway accident. Like Bolton, he also counsels officers. "They have human needs. There's lots of stress," says Schaefer. He has sometimes seen officers being insulted and called names. "You wonder how police officers hold their cool," he observes.

Schaefer appreciated the fall chaplaincy conference because

of the opportunity to discuss problems with other chaplains. Being a chaplain is "a continuous learning process," he says.

Sgt. Mark Carter, public affairs officer for the Niagara Regional Police, does publicity for police chaplains and has a positive view of their work. "I think over the years they've shown very strongly there is a place for them," he says. "They provide ethical and religious support to officers' families."

Chaplains play a key role by encouraging officers who have been in traumatic situations,

says Carter. "We see a lot of grisly things." Besides their ride-along work, chaplains sometimes spend time at the police station getting to know officers. Martin says he has heard "lots of very positive feedback" from officers about the chaplains.

Chaplains also act as liaisons with the community, and help to create a positive image for the police and correct some negative public myths about them, says Martin. They also assist with police weddings, baptisms and social functions.

Landmine victims speak out at conference

... continued from page 1

landmine victims and the parents of another were in attendance for the signing. Major Bruce Henwood, who lost both legs below the knee in Croatia, said in an interview, "Someone said that the government is exploiting me by bringing me here. But I shrugged my shoulders and said that's okay if it helps this treaty."

Henwood and other victims, American nurse Marianne Holtz, who lost her legs and 25 per cent of her face, and Cambodians Song Kosal and Tun Channareth, struggle daily with their loss of limbs but despite their troubles were cheerful participants at the conference.

Holtz, when asked her age, said "I'm 58 but don't look it because I've had a face lift." Henwood had told a friend after his experience that at least they weren't defeated though he had



Lloyd Axworthy

been "de-footed."

The Cambodians willingly engaged in interviews with the 400-plus of the world's media that had descended on the conference centre, and assisted with the signing of an Oxfam-supported Children's Treaty.

Work to be done

On behalf of these four and the thousands of others like

them, the countries came and they signed, shook hands and hugged each other, except for significant hold-outs like the United States, China, Israel, Russia and others. A series of meetings are scheduled for 1998 and 1999, in which Jody Williams has said that she is going to "lean on" the countries which haven't signed, to help get the non-signatories on board though the United States has its own agenda targeted for 2010.

But as many pointed out, now begins the process of ratification for the signatories, 40 countries are needed for the treaty to become international law and Canada gave out ratification packages to assist countries. And after ratification, it is hoped that more countries will commit their money to the effort.

Prime Minister Jean Chretien announced Ottawa's commit-

ment of \$100 million to the process of demining and victim assistance in his speech in which he acknowledged that "there are still hundreds of thousands of victims to help ... there are still tens of millions of mines to clear."

This critical work could be problematic in its implementation with some agencies, such as Industry Canada, pushing for expensive, high-tech demining machinery while some organizations would prefer a focus on smaller, simpler technology that would engage local people.

Lest we forget

"You can have a machine that cost three to four million dollars and is problematic to operate," said Dave Toyce, president of World Vision Canada. "There should also be more focus on sustainable development. Then

you can address the root causes of upheaval and conflict and truly help victims get on with their lives."

And fears are that now the conference is over, the story will be dropped by the media and forgotten by the public, though many church groups support the work of the anti-landmine movement.

In an interview, activist Gerald Vandezande said: "Wouldn't it be a sign of biblical spirituality if all Canadian churches publicly thanked the prime minister and Lloyd Axworthy for so courageously heading the international drive to ban landmines ... [and if more churches] committed more of our wealth to the well-being of our desperate neighbors?"

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Young people continue commitment to chastity

TORONTO — Commitment to chastity continues to be a growing trend among young Christians, reports the *Toronto Star*.

The chastity movement got a big boost in 1993, when the 15-million member U.S. Southern Baptist Convention launched its "True Love Waits" campaign, which encouraged young people to sign cards pledging sexual abstinence until marriage.

"Everyone thought it was a joke," says Canadian campaign co-ordinator Don Simmonds, of the Evangelical Fellowship of Canada. "Parents told me kids would never sign those cards."

But many did sign. In the U.S., 210,000 signed pledge

cards, and last year 340,000 signed commitment and recommitment cards in Atlanta, Ga.

"This is no fad," observes Marilyn Bergeron, co-ordinator of Canadian Alliance for Chastity in Cornwall, Ont. "People used to come up to me and say, please don't use the word 'chastity.' It's so old-fashioned. They're not scared of it now. The general population seems to support the message."

Bergeron, who started the alliance four years ago, speaks in assemblies and classrooms, reaching several thousand young people each year. "Teachers tell me they talk about this in the hallways and school yard," she says.

Ryerson Polytechnic University student Todd Roy, 19, signed a pledge card in 1995 and says, "Most of the teens that I know claim to follow chastity. It's not as hard as some people say it is."

Hanging around with like-minded friends helps. So does having faith. Chastity can be too hard a promise to keep without God and family support, teens say.

Without God, it becomes harder to understand the concept of one person for life, says Scarborough student Julie Thomas, 17. "Sex complicates things. I love God, and it pleases him that I wait."

News/Agriculture

'Intelligent design' challenges evolution

Robert VanderVennen

WATERLOO, Ont. — Maybe a scientist is not playing fair if he or she says a scientific solution to a problem doesn't seem possible, and the problem seems to point to a religious rather than a scientific answer.

Michael Behe, professor of biochemistry at Lehigh University in Pennsylvania and author of the recent book *Darwin's Black Box*, drew heat from a fellow scientist at his recent speech at the University of Waterloo in which he said that Darwin's theory of evolution is unable to account for the development of

show how changes in living systems take place, and how the vastly complex structures of creatures are made up, said Behe. The cell was a "black box" for Darwin, just like the inside of a computer is a black box for most of us who don't know how it makes something useful from our touching the keyboard and the mouse. The black box has now been opened through biochemistry, which Behe says has conclusively shown that Darwin's theory has indeed broken down.

There are some things that we simply know without doubt did not come to exist spontaneously and without planning, like a car or a book. Or like a mousetrap, says Behe. Even such a simple device as a mousetrap can't function at all if one of the parts is missing or defective.

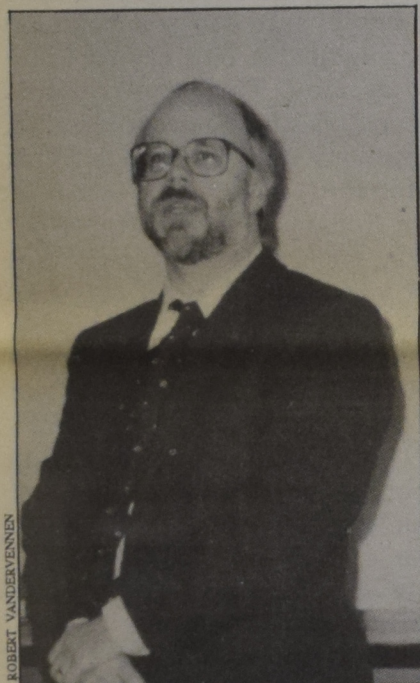
Without a spring, for example, or even with a spring that doesn't function right, you don't have a smaller mousetrap or one that functions poorly; it just doesn't work at all, and small changes won't make it right.

Basic organic structures are like that, says Behe, like the eye, and even cilia and flagella. They are "irreducibly complex," and the only way you can imagine their coming to exist is as a result of intelligent design.

This is reaching for the interpretation of a scientific problem outside of science, an interpretation that can't be tested scientifically. Most scientists call this "cheating," especially those who are naturalists, who believe that science is a logically closed system.

But Behe says that many scientific theories have theological implications. The Big Bang theory of the origin of matter and energy strongly suggests creation in the biblical sense. The origin of the celestial universe and the anthropic principle are other instances. Theological ramifications are justified on the basis of purely empirical data," said Behe. Many areas of science imply intelligent design, he added.

In the discussion period one speaker blasted Behe's work as "pathological science," and accused him of devious methods.



Michael Behe attacks evolution with 'intelligent design.'

complex organisms and the only explanation seems to be "intelligent design." Behe, who is Roman Catholic, was the featured speaker at the annual meeting of the Canadian Scientific and Christian Affiliation (CSCA).

'Absolute breakdown'

Behe said that Darwin's explanations fit simple organisms quite well, but fail completely for the evolution of large and complex living structures. He quoted Darwin as writing, "If it could be demonstrated that any complex organ existed which could not possibly have been formed by numerous, successive, slight modifications, my theory would absolutely break down."

Darwin didn't know anything about biochemistry, of course. Biochemistry is now known to

On turning 60

Last month I entered my seventh decade. It doesn't so much bother as it intrigues me. I seem to have suddenly moved from being almost too young to, for instance, teach a church school class or operate a farm, to being almost too old to do the same things. What happened to the time in between?

The constant adjustment to change has been a big factor in the passing of time. More than any previous generation, mine has seen the most change. My great-grandfather, not too long before I was born, was called out to see an airplane flying overhead. He refused to come out of the house, insulted that anyone would think him so gullible as to believe a machine could be made to fly.

My grandfather farmed and transported with horses. Not until he was middle-aged did he learn to drive a car, and his driving escapades are legendary.

Farming too much a burden?

My father began farming and ranching with horsepower. He soon switched to motor power, but nothing like the size and sophistication of today's machines. My first job in the field was raking hay with a team of horses. Now we are mechanized, automated and computerized.

I wonder, have I changed? And have I melted with age? From wisdom accumulated over decades of buffeted learning, my wife and I advised our children as they grew up and readied to go out on their own. We made a general recommendation: learn and pursue something other than farming, because the possibility of farming looked grim — too big of an investment for too little return. The oldest three are now working in other fields, so to speak, and the youngest, still at university, studies psychology. And now we wonder, was our advice wise?

It would, after all, be good for our children to be able to farm, to produce food, live and work in close proximity to creation, and give farm exposure to their children as they grow up. And that is what we now cautiously tell our children, backing off somewhat from our original recommendation.

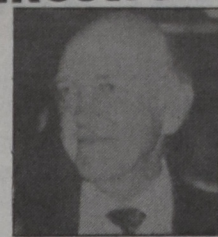
But, though they feel the pull of the farm, our offspring are involved elsewhere for the present. We can't offer them anything much

Behe replied that his book has been reviewed by many reputable biological scientists, many of whom disagree with his conclusions but none of whom have faulted his science.

The discussion period involving the 200 people who attended was moderated by Dr. David Humphreys, retired professor of chemistry at McMaster University. Dr. Robert Mann, professor of physics at the University of Waterloo and president of CSCA, identified the CSCA mission as including Christian fellowship and education of Christians and scientists in issues of the interaction of science and the Christian faith.

COUNTRY COUNTERCULTURE

VERN M. GLEDDIE



more substantial at the moment than our current philosophy, and the suggestion that maybe with reduced expectations of income they could farm on a small scale.

To survive on a farm young people would have to recreate some things my generation has mostly lost. One of those things would be a true community in which to work. That would mean neighbors helping each other on a regular basis. The social and financial support that could provide would go a long way toward replacing some of the burdens with which farmers now afflict themselves in order to farm on their own.

Another important rediscovery would be an appreciation for the gift of creation, its fragility under cultivation, and the importance of a long-term view for its productivity. Blindly following the latest research trends has not necessarily served Creation well.

A potential for good or bad

All discoveries have the potential of being used for good or for bad. Human tendency is not toward the good. It may be that the application of a proliferation of technological discoveries has resulted in many farmers forgetting how to farm. They may have distanced themselves too far from the complex interaction between soil, plant and animal to maintain sustainability.

Though I like to think of myself as open to change, still I find myself valuing most what changes little or not at all. I am glad for what there is to enjoy in creation and the privilege of working with it daily.

I am rich in my wife, parents, children, grandchildren and friends. My needs are supplied. I have good health. This is still our Father's world. In Jesus Christ, my Lord, it all holds together.

Vern Gleddie and his wife own and operate a sheep ranch outside of Edmonton.

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Editorial

God and Zulu hate divorce

Our street is a dignified street with lots of older trees, neatly kept lawns, and houses that contain mostly decent, tax-paying, law-abiding citizens — people who walk their dogs and feed their cats. But something very unlawful happened on our street recently. A young couple experienced marital difficulties and broke up. We don't know exactly what happened, but one night the woman and children packed up and left. The man had disappeared earlier. The house is up for sale now.

But the unlawful thing I am talking about is the fact that these people left their cat, Zulu, behind.

I guess it's not unlawful to break up a marriage, even though whoever is responsible for the break-up (not necessarily the person who initiates the divorce) acts against God's will. Just read Malachi 2. The Lord hates divorce and acts as a witness against the man who rejects (or abuses) the wife of his youth "because you have broken faith with her."

But I digress. The fact that they left Zulu behind is unlawful. That's cruelty to animals. It's also frowned upon by King Solomon of ancient Israel when he writes: "A righteous

man cares for the needs of his animal, but the kindest acts of the wicked are cruel" (Proverbs 12: 10). Maybe leaving Zulu behind passes for the kindest act of these wicked people we never really got to know in the short time they lived in the house now up for sale. Some people think that by leaving an animal behind somewhere they have not hurt that animal. With friends like that who needs enemies?

The power of hunger

All of this happened about two months ago, and Zulu has become a displaced cat who roams the neighborhood looking for food. She has grown quite wild in the meantime. She is constantly on the alert and will scratch you if you try to take her inside your house. But she is learning to trust my wife and me and a few other neighbors. We have two cats ourselves, so cat food is always in good supply. And, wow, is she hungry when we offer her food!

The reason she is hesitant coming into our house is that she doesn't get along well with our cat Wyoming. Tumbleweed is fine around her, maybe because he's a male. But Zulu and Wyoming hiss a lot at each other.

Last night, Zulu came into our back hallway for some food. We left the door open so she would not feel trapped. Tumbleweed was outside licking his paws. Wyoming stayed inside and was her miserable alter ego (most of the time she is the sweetest thing with whiskers!). Zulu eyed Wyoming suspiciously and growled while she was eating. The lure of food was stronger than the fear of Wyoming. Perfect hunger casts out all fear, I have discovered.

You were once a refugee

I told Wyoming to be nice to Zulu. "She's a refugee," I said, "and you need to be hospitable." Wyoming ignored me and arched her back. I took the next step in admonition (unlike in church discipline, with cats there are 200 steps of discipline). I reminded Wyoming that she was a refugee herself once, and that we found her abandoned on a highway in the state of Wyoming when she was only four weeks old. My wife and I had taken compassion on her, took her to a pet shop called "All God's Creatures" in Gillette, Wyoming, to buy her formula and a nursing bottle with nipple. Later on we got a small playmate from the Humane Society here in town and named him Tumbleweed, all to make Wyoming feel more at home in Ontario!

As I was recalling these facts to Wyoming, I suddenly realized I was talking biblical imagery. Somewhere in the back of my mind I heard God talking to the Israelites: "Do not mistreat an alien or oppress him, for you were aliens in Egypt" (Ex. 22:21).

But Wyoming did not understand the profundity of my admonition. The hallway

where the litterbox hangs out is her territory, and this alien was disturbing her sense of security. She might as well have been an Israelite of old, or a 20th century Canadian, the way she treated her unfortunate neighbor. Come to think of it, Zulu is more her neighbor than mine. Are there no Ten Commandments for cats, the fulfillment of which is to love other cats as yourself?

A sign of the times

One look at Zulu should convince any feline who's confident enough about her own identity that Zulu is totally loveable. She is long-haired, white with black, has short legs and eyes like the Sea of Crystal. Why she was called by the name of the Bantu-speaking people in Natal, South Africa, is beyond me. The owners probably liked the sound of the name. We once inherited a dog named Lulu. He was as cute as Zulu. Their names act as terms of endearment. It's hard to reprimand an animal named Lulu or Zulu. Your mouth forms a kiss while saying it.

When you see Zulu, you would expect her to be a parlor cat, she's that aristocratic. But for now she's a vagabond. A street cat. And we're not about to change that by adopting her. Two rescued cats spooking the tropical finches in our family-room aviary are quite enough. "We can't solve all the world's problems," I tell my wife, who's wondering whether we should yield to the tender eyes of this prowler. Zulu's state is a sign of the times. She's the victim of a broken marriage. Her name speaks only of past affections.

I wonder what happened to her owners. Why did they not provide for their cat? What goes through the minds of people when they see their dreams shattered? I hope their children fare better than their pet has. The fact that the couple broke faith with Zulu, who should have been part of their covenant with each other, is a strong indication that they broke faith with each other.

Maybe some day Zulu will raise her right paw and swear to tell the truth and nothing but the truth, so help her the Creator, who is the first witness between these covenant breakers.

P.S.: I apologize to our readers for this poor excuse for a New Year's editorial. I actually started one in which I began to recall the events of 1997, but I was so turned off by memories of the hype around Princess Diana's death and the postal strike in Canada that I gave up on the whole thing. I turned from the macrocosm of the world to the microcosm of my neighborhood. Perhaps you will find some words of edification in this unusual tale of one of the world's refugees.

Here's wishing you a blessed New Year. The Kingdom is still advancing!

BW

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Letters

God did not create all things out of nothing

Steve Uiljakainen, in response to a review of *Darwin's Black Box*, writes in the closing paragraph of his letter to the editor: "By the way, what do you think of the likelihood of there having been a 'big bang' while God made the earth out of nothing?" I can't at the present give any serious attention to the theory of the "big bang," but what is of much more interest to me is the statement that God made the universe *out of nothing*.

From childhood, I was taught that God had done it that way, but later I came across an exposition that made me check the Scriptures concerning this teaching.

For many years I assumed that the statement that God made all things "out of nothing" was based on Scripture. Some have referred to Hebrews 11:3

which, superficially considered, may give that impression. We read there that "by faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible."

A close relationship

The theologians say that God created everything *ex nihilo* (out of nothing). The Scriptures say that everything is created *ex theos* (out of God). Romans 11:36 puts it this way: "For from him and through him and to him are all things."

To say that creation was made out of nothing makes it far more removed from God than it in reality is. For us to know that all is "out of God" helps us to grasp more clearly the marvelous, close and in-

timate relationship there is between the Creator and his creation.

That all is "out of him" tells us intuitively a great deal about God's feelings of attachment to his creation. If he had made it out of nothing, he might feel about it as we do about our car. But if creation is out of him, he will feel about it the way we do about our children, who are our flesh and blood.

I'm not trying to validate the unscriptural concept of pantheism. God will al-

ways remain infinitely superior to his very handiwork. His "artifact" will reveal his multifarious attributes but will never become identical to him.

But the fact that all is *out of* God and *through* God and *for* God is of inestimable value for us who stand in awe of God the Father and of our Lord Jesus Christ.

Peter Feddema
Kitchener, Ont.

What does it take to get quality education?

The story concerning teachers striking in Ontario public and Catholic schools (CC, Nov. 7) is news and should be printed. Regrettable, however, is the fact that some Christian teachers were participating in the strike with signs and vocal support. The strike was illegal! We must obey the elected government. Maybe more discussion is necessary.

What is wrong with smaller class sizes? Are salaries for teachers not adequate? Christian school teachers' salaries are 20-30 per cent lower than those of their public counterparts. I realize these

are not the only reasons for the strike.

We had our children, out of principle, attend Christian schools, while our taxes supported the public system. I have grandchildren currently in public college and university. On two occasions professors have remarked on the quality of education they had received. The comment in each case was, one "can pick out the students who have attended a private school; their language skills are superior."

Johanna Westerneng
Barrie, Ont.

No right to criticize

In response to the letter "Striking teachers did not rise to their high calling" (CC, Nov. 21): Seeing that Henry Lambers from St. Catharines, Ont., has "ministered" in the Public and Catholic School systems, I wonder how he has the nerve to take issue with the recent teacher's strike. He has likely benefitted royally from "ham-fisted negotiations" as

well as the "excellent salary, wage and health benefits" available to him and all other "spoiled" teachers, of which he should consider himself one.

I would think he'd be the last person to cast a stone.

Linie Broer
Alliston, Ont.

An American view

Clinton and evangelical concerns

Tony Campolo

When U.S. President Clinton called religious leaders together for their annual prayer breakfast at the White House on Nov. 20, 1997, he addressed, besides race, two other issues that are currently of great concern to evangelical Christians. The first had to do with the Religious Freedom Restoration Act, and the other is related to the persecution that is prevalent around the world.

The Religious Freedom Restoration Act (FFRA), which had been initiated by the president and was overwhelmingly approved by Congress, established some basic religious rights that Americans had taken for granted for 200 years, but had been seriously challenged and even eliminated in some communities. The legislation for the first time spelled out the religious rights of students in public schools, defined the legitimacy of religious expression in public places, and insured that Americans everywhere would be able to make religion a demonstrable part of their everyday life.

A disturbing turn-around

Evangelicals cheered the president's promotion of this law because it guaranteed the right to have student-initiated prayer groups and Bible study groups, and assured people of all faith commitments that students could lead prayers at graduation and read Scripture within school-sponsored programs. It was declared legal to express religious faith in music, speeches and manger scenes on the lawn of county courthouses.

Unfortunately, the Supreme Court overturned RFRA and, much to the surprise of evangelical conservatives, Chief Justice William Rehnquist, and justices Antonon Scalia and Clarence Thomas supported the court's ruling.

At the prayer breakfast the president stated his disappointment at the court's ruling and went on to state that he intended to achieve through executive orders most of the benefits of the RFRA. He pointed out that he had taken the first step in that direction by issuing an order guaranteeing government employees religious expression in their work places. They now have the right to such things as wearing religious symbols on their clothing and having Bibles on their desks. They can enjoy other religious exercises, as long as these practices do not interfere with their work or impose unfairly on others.

President needs encouragement

Evangelicals should encourage the president as he takes these measures. We wrote letters to him when we opposed him. Shouldn't we now, for the good of the country, write letters of support?

At the breakfast, the president also expressed his concern about the religious persecution that seems endemic in places as far reaching as Burma and Sudan. But most evangelicals want more than deep concern. They want assurances that nations that exercise religious persecutions will not receive benefits of trade or foreign aid from the United States. Jimmy Carter made it his policy to block foreign aid to any nation that denied its people basic human rights. Ronald Reagan abandoned that policy. Shouldn't we be encouraging this president to take up the Carter idealism and again make it our nation's policy?

Tony Campolo is the executive director of the Evangelical Association for the Promotion of Education in St. Davids, Pa., and a professor at Eastern College in St. Davids.

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Arts / Media

Film Review

Not quite a true story

Marian Van Til

Fairy Tale:
A True Story

Rated Family.

Stars Harvey Keitel, Peter O'Toole, Phoebe Nicholls, Paul McCann, Florence Hoath, Elizabeth Earl.

Written by Ernie Contreras.

Directed by Charles Sturridge.

This story, based on true events, wants us adults who are too often imagination-stunted to embrace fancy as we did when we were children. It urges us to throw away skepticism and unearth the childhood joys of free-wheeling imagination and *faith* — to believe that (to paraphrase Shakespeare) there's more to the universe than we've ever dreamt of in our philosophies.

Elsie Wright and Frances Griffiths were 11- and 16-year-old cousins in 1918 who lived in the Yorkshire countryside (in the film they're younger). Frances was staying with the Wrights while her father was in France during World War I.

Sensational pictures

That summer the girls took photographs of themselves which became a sensation because the photos appeared to include *fairies*, and experts reluctantly concluded the pictures had not been tampered with.

It so happened that Sir Arthur Conan Doyle, author of the Sherlock Holmes stories, was a friend of the family. It was "Uncle Arthur" who was instrumental in getting the photos and a story about the girls (with names changed) published in *The Strand*, the magazine now remembered chiefly for introducing Holmes and Dr. Watson to the world.

Fairy Tale, while purporting to be a true story, plays somewhat loose with the facts in order to make its point.

It so wants us to believe in things beyond the material that it thinks we can't handle the truth: that when Elsie and Frances were old women, they finally, in 1982, admitted that in their pictures they had used cut-outs of fairies, held up by hat pins.

Too literal

But in this film the fairies are there, plain as day, looking like outsized dragonflies and mermaids with hummingbird wings. There is some suspense, but the film's early assertion that the fairies are real actually makes the story much less imaginative and mysterious than it would have been otherwise.

Conan Doyle believes the photos, as do the girls and their mother. (In real life, he may



Elizabeth Earl plays Frances Griffiths in *Fairy Tale*.

have had something to do with the taking of the pictures.) Their father withholds judgment. And the famous magician Houdini, a friend of Conan Doyle's, is thoroughly skeptical ... until the end when he, too, seems to come around.

Unsettling undercurrent

Fairy Tale is beautifully filmed and strikingly captures the sights, sounds and setting of World-War-I England. Its story may captivate younger children and it's well-acted, especially by Florence Hoath and Elizabeth Earl, who play Elsie and Frances.

It's a welcome thing for a film to promote the use of the imagination and it's also good to see the entertainment media admitting that there's more to life than the material world.

But there's a kind of unsettling undercurrent that emerges, one with references to angels, fairies and the spirits of the dead which seem to indiscriminately inhabit the same world. (God doesn't seem to have a role in this drama.)

Conan Doyle was a believer in spiritualism; so was Houdini. It was all the rage in England and North America near the turn of the century. Engaging a medium to call up your dead son or husband killed in the war was a common leisure-time activity.

Spiritualism makes a comeback

The film doesn't exactly promote spiritualism, but it doesn't rule it out — especially, as it has Houdini say, if no one profits financially and the vulnerable emotions of grieving mothers are not preyed upon.

Fairy Tale's worldview is a world away from the "spiritual" universe and angels of Scripture, and it might easily confuse young children. The issues *Fairy Tale* raises, though, could be excellent discussion fodder for older kids.

While the media, including films, seems to be "getting religion," it's not necessarily biblical Christianity they're rediscovering. Among other faiths, spiritualism is back, and it's good that both Christian parents and children be aware of that.

Christian businessman
launches U.S.' seventh
national network

NEW YORK, N.Y. (EP) — Christian businessman Lowell Paxson, head of the successful infomercial broadcaster Paxson Communications Corp., has announced plans to form a new national television network in the U.S., the nation's seventh.

The network will be launched in August 1998 using the 59 stations Paxson already owns, and 14 others whose purchase is pending.

Paxson, 62, said the network will emphasize family-oriented shows with little sex and violence, and will aim at female viewers. The company has already acquired syndication rights to re-runs of several popular shows, including *Touched By an Angel*, *Promised Land*, and *Dr. Quinn, Medicine Woman*. Paxson also has the rights to *Dave's World*, *Sisters*, and *I'll Fly Away*.

The network will also broadcast original programs, including a talk show hosted by Mike Levey, a viewer-participation talk show, and a show called *Celebrities and Charities*, which will profile a celebrity's favorite

charity each week.

The stations will still air infomercials during weekends, and will provide religious programming from 1 a.m. to 6 a.m.

Paxson, who co-founded the Home Shopping Network, expects the new network, PAX Net, to be profitable within a few months after its debut in August 1998.

'The Lord will bless you'

Paxson discovered the power of home shopping by accident. An appliance dealer paid a debt to Paxson's struggling Florida radio station with can openers — and they sold out quickly after Paxson promoted them on the air. He built on that concept when he bought time on a local cable channel, and by 1990 his Home Shopping Network was grossing \$1 billion a year. He quit the business then with \$130 million, gave \$60 million to charity, and took a six-week vacation.

Paxson sums up his business philosophy with the assertion: "If you try to serve the Lord, he will bless you."

ABC-TV examines growth of
Christian music industry

NEW YORK, N.Y. (EP) — The ABC program *Prime Time Live* aired a story on the growing Christian music industry in early December, featuring interviews with gospel music legends Sandi Patty and Amy Grant.

According to the Recording Industry Association of America, Christian music is the fastest growing segment of the music industry.

In 1996, total sales for gospel music were \$538 million, a 30 per cent increase over 1995, and contemporary Christian music is now more popular than jazz, new age and classical combined.

Too much packaging

Patty reflected on the fall from grace which resulted from her extramarital affair and divorce, saying, "I felt very empty.... The more you try to portray everything is perfect, you know the dominoes, when they start falling are going to fall for a long time." Patty said

she believes she is winning back listeners she lost because of the scandal.

Grant discussed the criticism she has faced for producing albums with less explicitly Christian content, saying, "I think the real heart of God is wild and passionate and everything creative. And sometimes I just get to bored and yawning and grossed out at the way we try to package that and sell other people on it."

The program also quoted Grant's pastor, Scotty Smith, who said, "Amy, probably more than any other, has suffered at the hands of a lot of agendas floating toward her. There are some people who are troubled over the fact that she is not as lyrically precise as she once was."

Grant's newest album, *Behind the Eyes* has no overtly Christian or biblical content but is grounded in a Christian perspective.

Arts/Media

Film Review

This dove coos but doesn't fly

Marian Van Til

The Wings of the Dove

Rated AA. Stars Helena Bonham Carter, Linus Roache, Allison Elliott, Elizabeth McGovern. Written by Hossein Amini, based on the novel by Henry James. Directed by Iain Softley.

This is one of three films released in the last year to have been based on a Henry James novel (the others are *Portrait of a Lady* and *Washington Square*). Some analysts see the trend of using James' works as fodder for films as a continuation of the recent interest in filming Jane Austen's novels.



Allison Elliott (l.) and Helena Bonham Carter.

James, one of the all-time-great literary figures in American history, was much more prolific than Austen (20 novels, travel essays and books, two volumes of autobiography, 16 plays and almost 3,000 pages of literary criticism), and his style changed markedly over his 50-year career.

The Wings of the Dove, written in 1902, comes from the last period in James' life (he died in 1916), after he had permanently moved to England and become a British subject. (Conventional wisdom has it that James' last novels are unfilmable.)

James' "realistic" style creates characters of rich psychological complexity. And his acute moral sense is always active; it understands morally weak characters but never lets them off the hook (a refreshing approach in today's world, which goes a long way in explaining James' resurgence in popularity). Having said that, if you're looking for *The Wings of the Dove* to be a careful adaptation of James' novel, you'll be disappointed.

Ruthless plan

The film tries to capture the psychological complexity of each of three main characters and their relationships with each other by zeroing in only on those three characters: Kate (Helena Bonham Carter), Millie (Allison Elliott) and Merton (Linus Roache). It relegates other important characters — Kate's aunt; Kate's father; Millie's nurse-companion, Susan; Millie's would-be suitor, Lord Mark —

to pretty much the status of cardboard cut-outs.

Kate grew up in what we would call a dysfunctional family. They were barely middle class (seemingly a sin in England), her unhappy mother died young and her broken-down father later spent most of his time with women and drugs.

Kate's high-society aunt rescues her and attempts to turn her into a lady to whom she can leave her money. (Though to us that sounds patronizing, it was no small act at that time; a woman without means of support was destined for a very difficult life.)

The aunt wants Kate to marry Lord Mark, but Kate and a man named Merton are in love. Merton, however, is a mere journalist whose salary is barely enough to support himself. But Kate is willful, and ruthless when the need arises, so she works at circumventing her aunt's wishes while trying to remain in the woman's good graces.

When Millie, a wealthy, terminally ill American comes into their lives via the aunt, Kate launches an audacious and devious plan to solve their problem. Even when she and the sweet-tempered Millie become good friends, Kate forges ahead: she wants Merton to court and seduce Millie (who has already fallen for Merton) so that the American will leave her fortune to Merton when she dies soon. Then, Kate and Merton will reunite and float off into the sunset, both happy and rich. In a moral universe (as James' is), such a plan is bound to go very wrong, and this one does.

Outside the circle

The essential problem with this film is that, with the exception of Millie, Softley doesn't get us to like the characters, so their psychological and class struggle doesn't mean much to us. We're left outside the circle. And one gets the feeling that in the film we're seeing only a tiny fraction of the complexity of relationship between Kate, Millie and Merton with which James imbued the novel.

Perhaps to make the film more friendly for today's largely literature-ignorant audiences, director Iain Softley exchews James' intricate style and concentrates on creating impressions and evoking moods; the film, in the end, leaves the sensation of being enmeshed in a kind of yellowy-brown haze; that is, when it's not a grey haze as a result of the frequent driving rain and/or mist.

Perhaps that's an appropriate visual symbol for Kate's and Merton's moral murkiness, but it becomes tiresome. Nor is there anything close to James' kind of sophisticated character development.

James' title comes from Psalm 55:4-6, which in the film Merton narrates as a kind of epilogue (the source isn't noted): "My heart is in anguish within me; the terrors of death assail me. Fear and trembling have beset me; horror has overwhelmed me. I said, 'Oh, that I had the wings of a dove! I would fly away and be at rest....'"

The film leaves Kate and Merton not in terror, fear or overwhelming horror at what they've done, but in a kind of emotional nothingness. This nothingness doesn't resonate nearly as deeply as the anguish of James' psalm quotation or of his novel's characters.

Move over Sinterklaas, here comes Santa Claus!

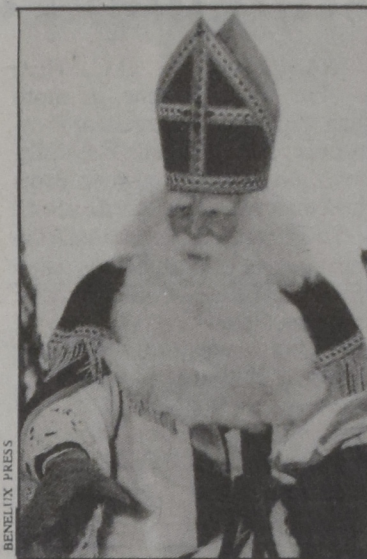
CC Staff

AMSTERDAM — Jennifer Chao, in an Associated Press story filed from Amsterdam, reports that the North American-style Santa Claus has gained a strong foothold in the Netherlands, land of the more restrained and perhaps less secular St. Nicholas (Sinterklaas). But a backlash has begun.

"The Dutch are torn between the [North] American-style Santa Claus — with his crass commercial trappings — and their traditional Sinterklaas, who many say is somewhat out of touch with modern values" wrote Chao in her December 9 report.

But "anti-Santa sentiment" has reached such a pitch in some Dutch villages that signs posted on streets "have prohibitive red slashes over images of Christmas trees and reindeer — warning against any Santa invasion until Sinterklaas has left town," observes Chao.

"The plight of Sinterklaas was captured in a recent newspaper cartoon showing the old fellow with a noose around his neck,



Sinterklaas comes to town.

dangling from a Christmas tree like an ornament."

To save the old saint, there's now even a national Sinterklaas committee. Eric Heilander, spokesperson for the group, says, "We saw the Sinterklaas celebration completely disappearing and Santa Claus was gaining ground. We find that a mortal sin."

Sony withdraws abortion-supporting Christmas album

Marian Van Til

BOSTON, Mass. — In 1996 at Christmastime, Sony Music, Inc., released an album whose proceeds benefitted a group called "Rock for Choice," which actively promotes abortion.

In the promotional material for the album, Rock for Choice referred to the right to legal abortion as "the most spiritual of gifts." In a perverted twist on the beloved Christmas carol, the album was called "O Come All Ye Faithful."

Cardinal Bernard Law of Boston called the album "appalling," saying, "In the very season in which Christians celebrate the birth of the infant Jesus and his mother Mary's Yes to life under most difficult circumstances, Sony markets music promoting a right to destroy children before birth."

Sony withdrew the album — or intended to — but copies continued to be across North America and are available through Sony's Internet website — or were until Dec. 5.

That's when a Canadian named Tim Bloedow saw online promotional material for the album. He immediately e-mailed

Sony with his protest. He also contacted numerous Christians at their e-mail addresses, encouraging them to protest to Sony also.

The company responded quickly, saying that it first became aware on Dec. 5 that the album was still available for sale. A Sony representative explained that "although no copies of the album were manufactured after 1996, we learned that, due to a computer error, the record was listed as 'inactive' rather than 'cutout' from the active catalogue."

"When we found out about the error Friday [Dec. 5], we immediately corrected the problem. The album can no longer be ordered, open orders were cancelled and we removed the album from Sony Music's website. Sony Music had no intention of re-releasing or marketing 'O Come All Ye Faithful' this Christmas. We apologize for this mishap, and regret any upset resulting from this inadvertent error."

Bloedow was gratified by Sony's quick reaction. "They appear to be more responsive than other organizations," he said.

Church

Catholic and evangelical leaders issue unprecedented statement on salvation

WASHINGTON, D.C. (EP) — For the first time in more than 450 years, evangelical Protestants and Roman Catholics have publicly agreed to a common understanding of salvation.

Since the Reformation, the meaning of salvation has been the crucial issue dividing Protestants and Roman Catholics. At the heart of that disagreement has been the issue of "justification by faith alone."

'Luther would sign it'

In November, a distinguished

group of evangelicals and Catholics led by Prison Fellowship founder Charles Colson and *First Things* editor Father Richard John Neuhaus released a statement, "The Gift of Salvation," in which they say together, "We understand that what we here affirm is in agreement with what the Reformation traditions have meant by justification by faith alone."

Colson said the new document "will surprise those who believe that the gap created by the Reformation is insurmount-

able. Luther himself would have been proud to sign it."

The statement says: "We agree that justification is not earned by any good works or merits of our own; it is entirely God's gift, conferred through the Father's sheer graciousness, out of the love that he bears us in his Son, who suffered on our behalf and rose from the dead for our justification."

'Convergence and co-operation'

The signers of the statement carefully say that they are "speaking not for, but from and

to, our several communities," but it is hoped this agreement will make it possible for evangelicals and Catholics to work with one another rather than against one another in this country, in Latin America, and elsewhere in the world where there has been frequent, and sometimes violent, conflict between the two communities.

"The Gift of Salvation" emerges from an initiative known as "Evangelicals and Catholics Together" (ECT) launched in 1994. That earlier statement noted a growing "convergence and co-operation" between

evangelicals and Catholics in many public tasks, and affirmed agreement in basic articles of Christian faith, while also underscoring the continuing existence of important differences.

Still differences

The new statement also indicates important differences that require further discussion, including "the meaning of baptismal regeneration, the Eucharist..., diverse understandings of merit, reward, purgatory, and indulgences; Marian devotion and the assistance of the saints in the lives of salvation...."

Dutch relief agency refuses lottery funds

GRAND RAPIDS, Mich. (REC) — The Institute for Ecumenical Help (SOH) has refused an offer of Dfl. 1 million (U.S. \$500,000) from the Dutch Postal Lottery. The action received some questioning in the media in the Netherlands.

As one of the participants, the Center for Mission and World Service had input into the final decision. The Center is the joint agency for two large Reformed churches, the Reformed Churches in the Netherlands (GKN) and the Netherlands Reformed Church (NHK).

Speaking for the Center, Hans Schraevesande wrote in the October issue of *Kerkinformatie* that the agencies were not judging individual church members who participated in the lottery. The decision was based rather on the meaning of diaconia, primarily a matter of sharing between those who have and those who have not. The desire for wealth, which drives the lottery, contradicts this basic meaning.

Schraevesande noted that beside the risk of a gambling addiction, playing the lotteries increased poverty. He also pointed out that the World Alliance of Reformed Churches has recently condemned lotteries. That should be a challenge for the Netherlands Council of Churches, he concluded.

Promise Keepers president: biggest impact is yet to come

DENVER, Col. (EP) — Promise Keepers commanded international attention when it drew a crowd estimated at more than one million men to the U.S. capitol for a day of prayer in October — the largest reported religious gathering in U.S. history. And while many saw that rally as the organization's ultimate achievement, Promise Keepers president Randy Phillips says the best is yet to come.

"In my mind the most important event in the history of Promise Keepers is coming up, with these nine pastor's conferences scheduled for January through March," he says. "It will be our best attempt to provide resources and encourage pastors in their call and role. Those two months of meetings are as significant an advance of the movement as we've had. The long-term impact through leaders is where we'll really see generational change, not just momentary change."

Phillips says the meetings will give pastors the resources they

need to develop significant men's ministries, and will "give some personal challenge of what it means to be a leader of men in his own life."

The pastors' conferences will be held Jan. 15-March 12, 1998, in Philadelphia, Denver, Portland (Ore.), San Diego, Nashville, Charlotte, Dallas, St. Petersburg (Fla.) and Indianapolis.

Moving beyond North America

In addition to a series of special meetings for pastors, future plans include an expansion worldwide. There are already Promise Keepers ministries in Canada, Australia, New Zealand, South Africa, Great Britain and Germany, and men in another 11 countries are building relationships with Promise Keepers with the goal of beginning national ministries.

In those cases, Promise Keepers works to develop a relationship with respected leaders within a nation, share the

organization's vision, then let the national leaders be free to present that vision in a cultural context that is appropriate for the country.

New focus on evangelism

Promise Keepers will change its emphasis a little in 1998, focusing on evangelism and renewal in its 37 stadium events. Because the group will be trying to attract unsaved men to its rallies, it is eliminating the admission price for the events — a decision that fits better with the ministry's vision than with its financial situation.

"Humanly speaking, this will put us on a week-to-week basis," Phillips admits. "We literally have no financial reserves, and we are being helped from week to week by men and women who are choosing to contribute. We're going to be taking it a week at a time. We know full well that only God's provision will see us through the year."

Media botched persecuted church coverage: New York Times editor

NEW YORK, N.Y. (EP) — The plight of the persecuted church around the world and the growing efforts of U.S. Christians to end religious oppression is a big story, says syndicated columnist A.M. Rosenthal, former executive editor of the *New York Times*.

In a recent column, Rosenthal

said the American press botched its coverage of the recent International Day of Prayer for the Persecuted Church.

"American journalism, except for some local papers, failed to report the Day of Prayer because it had not paid nearly enough attention to what led up to it. That was the increasing American

awareness of religious persecution abroad, and the new conservative-liberal coalition against it. The coalition is growing in Congress, unions and churches. It will get bigger and more influential."



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Church

Inclusive language controversy continues

CAROL STREAM, Ill. (REC) — The flareup in the United States over more inclusive language in the Bible translations has mellowed but still simmers. A recent issue of *Christianity Today*, a leading evangelical magazine, highlighted the issue.

The problem arose when some evangelicals protested the plans of the International Bible Society to publish a variation of the New International Version (NIV) in a more gender-inclusive translation.

Views in tension

Opponents argued the translators were bending to a feminist vision of reality and distorting the text to do so. Translators and editors replied that language had changed, that the word *men* did not always include both men and women, and changes should be allowed where the Hebrew and Greek text permitted.

The International Bible Society stopped its translation, and came to a general agreement on translation principles with the

evangelical opponents.

The editors pointed out the issue is one of *conservationist* versus *missionary* impulses. The conservationist view is a classical one, to preserve the "faith once delivered to the saints," the editors suggested. This "faith must be constantly guarded against attack and protected from erosion, so Scripture also must be preserved...."

The missionary impulse goes back to the work of Eugene Nida, who developed the idea of "dynamic equivalence" in translation.

The magazine contained a story of linguists who had to use other terms to communicate. The story was titled, "Your Sins Shall be White as Yucca." They noted that such translation projects help shape our "awareness that a cultural chasm exists not only between first-century Palestine and the twentieth-century Amazon but also between 1st-century Palestine and 20th-century North America as well."

Graham recuperating after bout with pneumonia

JACKSONVILLE, Fla. (EP) — Evangelist Billy Graham was released from a Florida hospital Dec. 9, nearly a week after checking in to be treated for pneumonia. Graham, 79, walked out of the hospital on his own and said he felt "excellent." He would head home to Montreat, N.C., for Christmas, he said.

Graham cut short a Caribbean vacation to go to St. Luke's Hospital Dec. 3 with a fever, chills and dehydration. He was diagnosed with pneumonitis of the lower right lung.

"We have been very encouraged by Dr. Graham's quick recovery," said his attending physician, Charles Burger, in a statement. "He will continue his prescribed course of antibiotics

and we have suggested that he take it easy for the next few weeks to make sure that his infection completely resolves."

Graham expressed his appreciation for all who sent messages, flowers and prayer, including President Bill Clinton, Florida Governor Lawton Chiles, former First Lady Lady Bird Johnson and the Vatican.

Graham suffers from Parkinson's Disease, and has been cutting back his schedule to conserve his strength for preaching at crusades. Graham has preached the gospel to more people than anyone in history, bringing the life-changing message of Jesus to people in more than 50 countries.

said that Patriarch Alexi II, head of the Russian Orthodox Church, was angered about the direction of the WCC and is likely to sever ties.

The priest, Victor Petliuchenko, made the remarks at the recent WCC central committee

Back to the farm

"Peacemakers who sow in peace raise a harvest of righteousness" (James 3:18).

The other day, as I bit into my sandwich at lunch, I realized just how far I had strayed from the farm of my youth. My sandwich had alfalfa sprouts on it! Can you imagine that? When I was growing up, alfalfa was for cattle, not people. How life changes.

Learning the basics

Baling alfalfa was about the worst summer job on the farm. It always happened during the sultry heat of June and July. The dust filled your nose and your lungs, and getting those bales stacked up in the hayloft of our old barn was about like handling cacti in a sauna where the air is 50 per cent dust! We wore out pairs of gloves and blue jeans every day, and scratched our arms, legs and chest raw. It may have been on one of those hot afternoons that I contemplated *not* taking over the family farm.

Farmers have their own set of jokes. Some few years back the *Quay County Sun* newspaper in Tucumcari, New Mexico, carried this ad: *Farmer with 160 irrigated acres wants marriage-minded woman with tractor. When replying, please show picture of the tractor* (AP release, June 1978).

Or take the story of Victor Borge, the famous pianist. When he decided to buy a chicken farm, a friend asked him, "Do you know anything about breeding chickens?"

"No," said Borge, "but the chickens do!"

Living the battle

One of my favorite farming tales is of a pastor in a rural congregation who was tired of hearing people complain about their lot in life. Every year the stories changed, but they always had the same theme: farming is tough. It's tough because you can't count on the weather. Or the bugs are sure to get your crop. And the cost of seed and fertilizer is always too high, while the price of grain is way too low. Besides, the spring was too wet, couldn't get into the fields on time. And, wouldn't you know it? Frost came too early in September, corn didn't ripen properly.

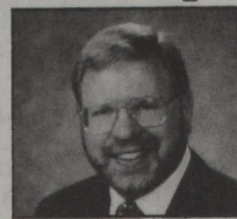
One year though, everything happened just right. The spring was beautiful. The fields were in perfect condition. The rains fell at exactly the right time. The harvest was the largest ever, and the market prices were excellent.

So the pastor said to one farmer, who always

meeting in Geneva.

"We don't agree about many of the things the World Council is doing," Petliuchenko said. "The acceptance of women, their attitude toward homosexuals. This is not something we can support." He also blamed the WCC for not opposing proselytism strongly enough. Another priest confirmed the church's plans to withdraw.

Chapter & Verse



● Wayne Brouwer
Andrew Kuyvenhoven
Laura Smit
Al Wolters

had a complaint, "Well, that was some year, wasn't it? Nothing to complain about *this* time!"

The man didn't miss a heartbeat. He just looked that pastor straight in the eye and said, "Reverend, it's a year like this that really makes the soil tired."

Farming is rarely easy, no matter what you grow. Certainly, in our world, peace is a difficult crop to raise. Beside the "wars and rumors of wars" that Jesus promised would cling like taxes to every society, there is the nasty tension of competitive egos on the wrestling mat of work and the inner turmoil of changing identities that compete for dominance.

Looking for the blessing

Peace comes in a variety of shapes and sizes when we do experience its brief illumination: a quiet walk along the beach at sunset. Morning mists hanging in secluded pockets of a July cornfield. The methodic metronome of a grandfather's clock, next to a glowing Christmas tree, timing the magical minutes until Christmas morning.

Peace can be the first song of a bird following a barrage of artillery fire in Bosnia. Or it can creep in like the first rays of sunlight breaking through the hurricane at sea.

But the peace that James envisions is noisy. It is the sweaty grunt of psychological and spiritual combat. It involves the struggles for justice between warring nations, as well as the tedious arbitration of a counsellor fighting with hissing spouses to save a marriage. The peace of God is one which cost the price of blood.

Those who sow its drops in the torment of these times may never see the harvest until the soils of earth grow too tired to raise another crop. Fortunately, God has planned a second season for the Tree of Life to flourish. Then the waters of justice will flow in the garden of righteousness, and the weekly "peacemakers" conferences will erupt into perennial convention.

Wayne Brouwer is senior pastor at Harderwyk Christian Reformed Church in Holland, Mich.

Russians hint Orthodox may leave World Council

MOSCOW (REC) — Russian Orthodox Church leaders have suggested that their church could leave the World Council of Churches before its assembly in Zimbabwe next year.

A priest who is a member of the WCC's Central Committee

said that Patriarch Alexi II, head of the Russian Orthodox Church, was angered about the direction of the WCC and is likely to sever ties.

The priest, Victor Petliuchenko, made the remarks at the recent WCC central committee

A WCC spokesperson replied on the proselytism issue that the WCC believes in religious freedom, but does not support aggressive recruitment efforts.

Besides the tension with the Orthodox churches, the WCC is also in a dispute with some of its other members. The 156-member central committee had to review a vision statement, and the more orthodox find it has

left its original calling.

"Some people are saying that the WCC has become more of a leader of movements than churches," remarked Karl Blei of the Hervormde Kerk in Nederland. He said the recent money-saving consolidations could have the effect of giving the executive more power than the central committee.

Thoughts in church

Carla Jones

There he is! Three pews ahead to the right. When did he come in? How could I have not noticed? How careless of me to let my guard down; to sit back here with empty seats in front. Should I move? What will people think? No, I'd have to disturb too many; besides, the pastor's announcing the first song.

I look at the words — God, wonderful, awesome, caring, loving. No! Why am I here? He doesn't care... or does he? No, if he did I would know... I wouldn't feel so alone. Everyone's taking their seats. Pay attention!

Prayer of confession. How can he be here? Doesn't he have a conscience? Doesn't he feel the guilt? I do. Try to pray. Is he asking for forgiveness? Has he ever? No, that's his private business. Concentrate! Amen. Another song.

How can he hold up his head so piously? How can he stand with God's people and worship him? Does he not feel anything? I do.

The kids are going to Sunday School. His children, my nieces go quietly. They're so well behaved — does he tell them to be good or else? Does he control them other ways? Does he give them candy, if they do what he says? No, now you're being dumb! What happened is past, we were young — look at him; he's a family man, active in the church, with a career. No, you're the one people wonder about. Can't hold down a job, can't seem to have a steady relationship, haven't seen the inside of a church for most of your adult life. Now look what you did; you missed the whole Scripture reading.

The pastor is rereading the text, Mark 1:41: "Filled with compassion, Jesus reached out his hand and touched the man. 'I am willing,' he said. 'Be clean!'" Yeah, right. If he has so much compassion why do I feel so unclean, so used. No decent man would want me. No, you can't be angry with God, He's a loving God. Why did he let it happen? Why didn't he protect me? Why didn't he stop it? Why did he allow it? Doesn't he care about the little children? Oh

yeah, we have free will! Well I didn't have a choice. I didn't even know what was happening at first. I trusted him. I looked up to him as every little girl admires her big brother.

There he sits with his arm over his wife's shoulder, his innocent child asleep on his lap. The happy family.

I don't know anyone to love me, to hold me. I'll never know a child's unconditional love. How come God blesses him and not me? is there no justice? What did I do wrong? I must have done something. Everyone says it's not my fault. I was just a child. But maybe I was too curious or something. After all, he's got everything and I struggle through every day.

No! Don't start crying, you're in church. What will people think? Listen to the sermon. That's what you came for. The pastor's saying we are all like this leper, with open wounds, unclean, and outcasts because of sin. But I'm an outcast and dirty because of someone else's sin!

I know I'm a sinner but Christ died for my sins. But what about the open wounds caused by the sin of my brother, who sits three pews ahead like nothing ever happened. Jesus healed the lepers wounds; when will he heal mine? Why do I feel all the pain, the loneliness of an outcast? Why is the only love and comfort I get a sin?

The pastor's now saying that our sin separates us from our true selves and from the true family of God.

My sin — is it? Isn't it the wounds of his sin that make me doubt my heavenly Father. How do I trust Him? How can I give up control to someone who let me down? No I can't rely on God or his people for help. Like they helped in the past. Like one day I'm going to open my cupboards and find food. Now you're being bitter and sarcastic. Concentrate on the service! "Through our faith in the cross we are cleaned, our sins were buried that day, our wounds were healed by Christ's wounds." Then why does it still hurt? Maybe I don't believe; maybe I don't have the faith I need? Oh, it's so confusing.

Why am I here? Maybe there is no God. Yeah, that's it. God is

just a crutch, like alcohol, that some people need. Well, I don't need him or anyone else.

But I'm so alone, doesn't anyone care? If there is no God I have no purpose, no hope. Oh, let there be a God. Please God help me find you. Let me feel the comfort of your secure, loving arms around me.

Here you go again, thinking about taking the easy way out.

Suicide just means he wins. Amen. Now you missed most of the sermon.

Amazing grace. What grace? The grace that let a six-year-old be coerced into giving her sixteen-year-old brother a blow-job. The grace that let a twelve-year-old believe that all girls had sex with their brothers. The grace that left a fourteen-year-old crying, wiping the filth

on the sheets of her bed. The grace where sanity is found in a bottle of Prozac.

I feel sick. I can't take this anymore. I've got to get out of here.

Carla Jones is a pseudonym for a woman who is part of the Christian Reformed community in Edmonton.

Wounded daughter

*Come to the Lord with your pain and with your anger.
Come to the One who knows and understands.
He sees the child within;
He hears her whimpering, wounded daughter.
Come to the Lord and be made whole by him.*

*No-one may treat you as you have been treated.
No-one may touch you as you have been touched.
Your loss of innocence
Came at a huge expense, wounded daughter.
No-one may ever do such things again.*

*Look at the hands of the Lord.
Scars mirroring your own.
Look at the hole in his side, come and hide.*

*Look at the love in his eyes
Offering paradise.
Look at his arms outstretched, come inside,
Wounded daughter.*

*Take all the broken pieces to the Savior.
Keep all the good and leave all the bad with him.
He will not crush what is bruised.
He will not harm or abuse, wounded daughter.
You are his child, you are not an alien.*

*Now is the time to speak and break the silence.
This is the place to cry and the place to scream.
He will not turn away.
Please do not be afraid, wounded daughter.
He's here to listen, he's your dearest friend.*

*Peter Slofstra,
Pastor of Jubilee Fellowship CRC, St. Catharines, Ont.*



Confronting Abuse

Knowing

Willy Nywening

It was a typical sibling dispute. A squabble about what to watch on TV. Ten year old Sheila was bigger than Jayne. She was also audacious and didn't hesitate to use her advanced age and physical strength to suppress her younger and much more demure sister's resistance. Sheila asserted her position and then punched Jayne vehemently in the stomach. Jayne screamed "I'm telling Dad on you, Sheila."

"If you do, I'll tell the bogeyman to get you!" retorted Sheila. Sheila didn't know why, but she knew that remark would immediately make Jayne retreat. Jayne fled to her room, closed the door and sat curled up in fetal position behind it in the darkness.

The thought had come to her once before, but today she could not dislodge it from her mind. Could it be that the horrible, recurring nightmares were, in fact, visits from the bogeyman? The petite eight-year-old became rigid as she strained to relive the memories of the first time. Her mind was abruptly flooded with a wave of naive, virgin awareness. Then as suddenly and inexplicably, swells of shame engulfed her understanding and threatened to drown her in the pit of a deep, dark, icy abyss. She resisted with a courage that was beyond her years. Excruciatingly, she extracted the memories from her subconscious.

She had been bad that day. That memory was clear. Mom had told her to put her toys away and get ready for bed. It was a Sunday and there was company. Gram and Gramps, Uncle John and Aunt Sue, Aunt Dee and Uncle Mike, and Uncle Fred. And of course, the kids who came with them, five maybe. She hadn't listened. Instead she had gone off secretly to the park with the older kids, protected, she thought, by the darkness and the commotion of lots of people. Her mom had been frantic with worry and she had come looking for her. Unlike Sheila, this was the first time in her life that she

had defied her parents. She was scolded by her mom and sent straight to bed with the promise that there would be more repercussions for her behavior.

As she quietly and obediently left the room full of staring relatives, she remembered hearing Uncle Fred saying, "Poor

Uncle Fred couldn't have been her father.

On her last birthday he had given her a beautiful gold cross. As she had sat on his knee his eyes and voice had smiled at her as he put it around her neck. He hugged her too tightly and said that it should always remind her that she was loved by him and by God. She didn't know much about God, but her adoration for Uncle Fred was real.

Gram had tried to ease the tension with, "Well, you know children will be children. She really is a sweet child." She

curled up in bed, pulled the covers over her head and cried herself to sleep. And then, the nightmare began. In the murkiness, she remembered someone being there, her mind could not obliterate the repulsive sensation of the torrid touches, the guttural, rasping sounds and the strange, repugnant smell. She had tried to scream, to run, but there had been no escape. No retreat from the onslaught. The Blackness engulfed her. She wanted desperately to wake up; ironically, sleep was the only escape.

Morning came, but there was no sunlight to greet the young child as she made her way. She walked heavily downstairs, thankful that Dad was already at work. The ordeal of the night, and the guilt and remorse for her disobedience draped themselves heavily over her as she rehearsed how she would apologize to her mother. She fingered the gold cross around her neck nervously. There was comfort in knowing that someone loved her.

"I am bad. I'm sorry, Mom. I'll be good." Over and over she moaned the words. Her mother hugged her, loved her, but she was unable to understand or to comfort or touch the child's lacerated soul. She could not hear Jayne's speechless cry, "Please God make the dream go away." The cross burned around her neck.

All this she relived as she sat and rocked back and forth clenching her teeth, determined not to cry. Sheila's bogeyman's intimidation had suddenly and unexpectedly created a repulsive new awareness. She was alert to a deep resentment and dread, and she deliberately would not allow the tears bound in her heart and eyes to erupt. The nightmares had continued sporadically.

Each time had been different and yet the same. There were people, and good times and family, and then the abomination.

The scenes were like pieces of a jigsaw puzzle in her mind, but they didn't fit into or connect to her understanding. Again and again she had tried to make the images come into focus. Now that pieces were finally connecting she wanted to throw the fragments of the enigma back into the recesses of her subconscious. She wanted desperately

The scenes were like pieces of a jigsaw puzzle in her mind, but they didn't fit into or connect to her understanding.

to drown out the memories, to close her senses, to unpack the reality that was taking the shape of truth.

Her horrific new understanding stripped the bogeyman of his facade. But still there remained a veil. She was painfully aware that there must also be a face and a name behind the disguise.

The vibrations of a knocking and pushing on the door, jolted her back to the present. Sheila was there. "I'm sorry, Jayne. Let me in, please."

But she could not, would not let anyone in. Not Sheila, not Mom, not Dad, not the much-loved teacher, not friends, not anyone. But Sheila persisted. She forced open the door, stared at her sister. Then she understood, she recognized the torment. She knew the bogeyman. As she gathered the sobbing Jayne up into her arms, she whispered, "You too.... We'll tell Dad, Jayne, he'll make it stop, I promise. I love you, Jayne."

The unexpected tenderness from her sister cracked the hard core of her resistance. Suddenly the volcanic anguish that had been boiling inside of Jayne exploded. Her body shook uncontrollably as the molten lava spewed forth from the core of her being. As it erupted, it lit up her consciousness, and in one blinding horrible moment, she saw him.

She grabbed at the cross around her neck. Knowing.



thing, I think she's feeling pretty bad. Give her a break will you?"

"Sure, Fred, easy for you to say, wait till you have a few brats of your own," Dad had retorted curtly. Jayne cringed. Her father's sharp tongue was the worst chastisement of all. Mom would mellow, but Dad would remember, reword the sin, again and again. She wondered in exasperation why

knew that Gram liked her more than Sheila. Sheila knew it too, and stuck her tongue out as she crept up the stairs. *I hate you Sheila*, she thought. But she envied her too. Sheila was tough, she never cowered at being rebuked. Never seemed to care what anyone said or did to her.

The rest of the memory was obscure, clouded over by a thick, impervious fog. She had

Feature

How Presbyterians dealt with introducing the organ

John S. Moir

The "organ controversy" which had begun in the 1850s introducing the organ among Canadian Presbyterians really came into its own as an issue in the early 1860s. St. Andrew's Church, Toronto, apparently ignored objections to its new organ and when the Kirk Synod met in 1862 in that very church, its congregation asked approval for continued use of the instrument.

"Voices were heard in the 1860s suggesting that the church was being left behind the times, musically speaking, to the permanent detriment of the church."

The whole question of instrumental music was apparently the most exciting one before synod, which continued debated until one o'clock in the morning before it decided not to interfere wherever congregations were united in their desire for such music.

Within the next four years, at least 11 other Church of Scotland congregations introduced instrumental music. St. Andrew's, Montreal, having paid \$5,000 for a Canadian-built organ. The Church of Scotland in Canada was actually leading the way in musical worship, not merely for other Canadian Presbyterians but for the mother church in Scotland as well.

Offensive instrument

After the Kirk synod decision of 1862, the organ question was largely confined to the Free Church and Secession union churches. In 1861 St. Stephen's Church in St. Stephen, New Brunswick, ignored its synod's ruling against its organ. Similarly St. John's Church at Chatham in that province was condemned

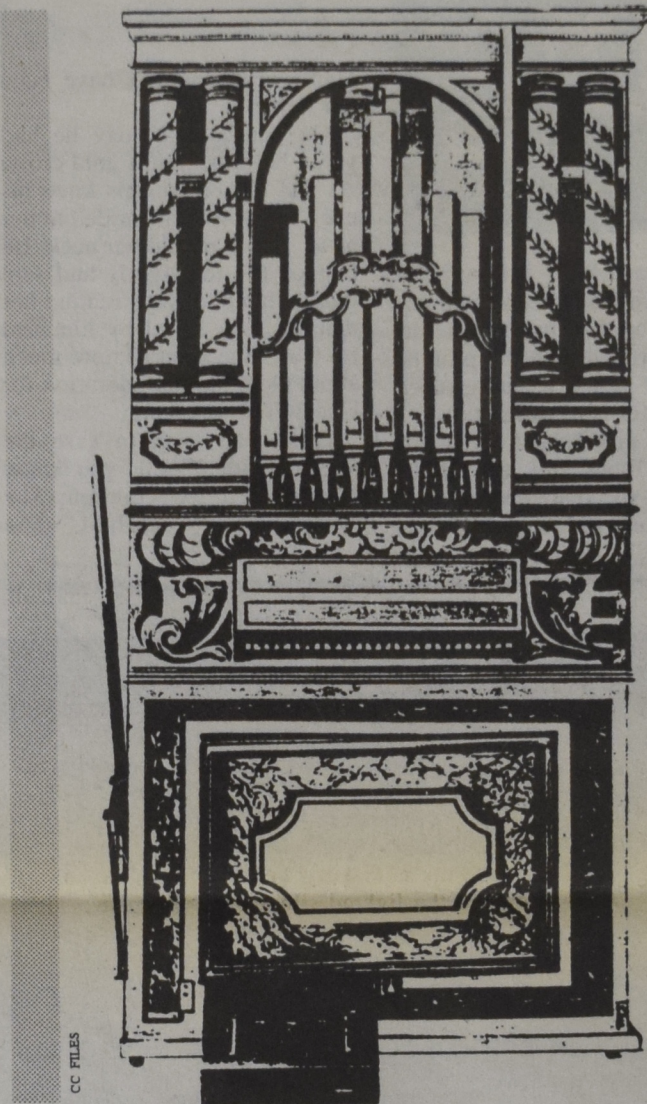
for acquiring an organ in 1864 but continued to use it until the death of its minister in 1868, after which the offending instrument was replaced by a choir.

Like its Canadian counterpart, the Church of Scotland in the Maritimes simply allowed its congregations to follow the dictates of conscience and pocket-books about introducing instrumental music. Such "calmness and reason" as the Kirk might claim for itself on the organ controversy was, however, notably lacking in the new Canada Presbyterian Church. The Free Church-United Presbyterian basis of union of 1861 had explicitly rejected innovations in worship, yet voices were heard in the 1860s suggesting that the church was being left behind the times, musically speaking, to the permanent detriment of the church because of the alienation of young people.

Make services attractive

By 1867 the organ question was again before the Canada Presbyterian Church Synod because Knox Church, Montreal, was charged with using an organ. Although other churches in that city were known to have been doing the same, no charges had been brought against them in the presbytery. When the accused congregation decided to appeal to synod, John Redpath, wealthy industrialist and elder of St. Gabriel Street, remarked, "Twenty years from this, these scenes will be looked back upon as absurd...Before twenty years organs will be in every church in the province."

Knox's congregation pleaded that people were being driven from the Presbyterian Church "by the antiquated and singular form of our service." The Canada Presbyterian Church was declining in influence even while the Methodists were increasing. Was there not an explanation here in the more attractive Methodist services?



One commissioner replied that instrumental music would sound the knell of the purity of the church, but another asserted that if the church were ever to be Canadian and not Scots, it must make its worship services attractive to "all classes and all nationalities." After long debate the synod resolved to send the question to the presbyteries.

Decisions postponed

The next synod, in 1868, got the presbyteries' answers — five approved of the congregation's request and eight disapproved. The great debate was resumed, and after 12 amendments were discussed at great length, the synod decided that the best solution was postponement. Meanwhile Knox Church continued to use its organ.

In June 1871, William Proudfoot's old congregation in London (then ministered to by his son, J.J.A. Proudfoot) requested permission of the General Assembly of the Canada Presbyterian Church to reintroduce the organ music it had been forced to abandon at the union of 1861. After another lengthy

debate, in which the opposition was led by the conservative John Ross of Brucefield, the request was granted "in the meantime," and the question was sent down to presbyteries and session for report at the Assembly of 1872.

That Assembly became, as anticipated, the moment of truth on the organ question for the Canada Presbyterian Church. Only four of 17 presbyteries reporting disapproved of the London congregation's request. Fewer resolutions were offered this time and the winner by nearly two-to-one majority determined that "the matter is not one in which uniformity of usage should be enforced by this Church."

'Carnal instrument'

Nevertheless, for several years voices were still raised again the "kist o'whistles," and the question of spiritual worship with a carnal instrument played its part in the discussions leading to Presbyterian union in 1875. The organ question* was one of the reasons given by John Ross of Brucefield and Lachlan

McPherson of East Williams, and by their congregations, for refusing to join the union.

Within congregations it was usually the younger generation, already accustomed to using melodeons in Sunday School and prayer meetings, who urged that organs be placed in the sanctuary. By the turn of the century few Presbyterian congregations worshipped without some form of musical accompaniment, although the process of installing organs had sometimes been associated with incidents, humorous or the reverse.

Unstoppable tide

Stanley Street Church, Montreal, originated in a secession from Erskine Presbyterian Church led by Sir William Dawson, principal of McGill, when an organ was installed by the latter congregation in 1874. Twenty-two years later Stanley Street acquired its first organ for its sanctuary.

In Cooke's Church, Toronto, a predominantly Irish congregation, an organ used for choir practice was ejected from the church basement in 1880 by a small group of protesters, who, after being fined \$50 or 20 days by the civil courts, and suspended from church membership, founded their own congregation, Carlton Street Presbyterian Church.

Six years later, when that congregation collapsed financially, a new "Reformed Presbyterian Church," still opposed to instrumental music, was formed, and continued to exist as Bloor Street East Presbyterian Church.

Even when an overwhelming majority in any congregation accepted the introduction of organs, die-hards might still be found to register their individual protests, such as the man in Huron County who expressed his dissent by moving to the Methodist church down the street — which already had an organ!

Perhaps the opponents of organs were at times inspired prophets, for when Sir John A. Macdonald's home church, St. Andrew's, Kingston, went "modern" in 1889 by installing an organ and celebrating that "popish" festival Christmas, the church burned down on hogmanay.

This article appeared in a pamphlet in the Presbyterian Church of Renfrew, Ont., and was taken from the book Enduring Witness (p. 131).



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Opinion

Imajenings

You in your small corner



COURTESY JEN VANDERBEEK

potato, wrapped in a wrinkle of tinfoil, a tall thin candle poked in the middle of it, molded itself to her hands. Her brown hair, curled for the occasion, fell before her alert eyes. Behind the curtain a moment ago, a scrape of the teacher's match had inflamed her candle. Now it flickered, ducking and bending, avoiding her breath and the words that she spit past it.

It was the Sunday school program, and only the inch-high flames of three little candles worked to light the darkened hall.

She had to sing a song. She couldn't see past the orange-white flame to the people out there. The glint of reflected decorations all around the stage refused to amaze her eyes.

"The song she sang flickered, sputtered, and then brilliantly danced out of her, who was bid to shine, like a clear pure light."

Jen VanderBeek

The wonder of fire draws people.

Beyond the yellow plastic ribbon the street was lined with curiosity. Thick, black smoke towered over the blaze of light reaching into the darkness above the trees. On-lookers, gathered in bunches, attracted to the fire, squinted and rubbed their hands together against the chill of the night. Red trucks and police cars lined the street, lending an excitement and almost festive air to the crowd despite the reek of the burning building.

Arson, the rumor spoke. Someone had finally put a match to the old bakery that never could draw more than the odd customer. No worry of anyone still in the building. The baker, Old Stan, had moved his greasy hair and dirty apron down south for the winter long ago. Anything still of value in the way of equipment — well, the boards nailed over the windows gaped in some places big enough to allow a lot of stuff to be carried out.

A different kind of flame

There was a small child there, watching intently from the edge of the crowd. Even when the cold night wind seeped into her jacket, long after the fire's warmth had died away, she kept her eyes on the stubborn orange light which crackled and spit against snowflakes that filtered down through the sprinkling ashes. She saw the fingers of flame jump up from corners and between boards.

The firefighters worked hard to drown any traces of burning light. Finally, smoldering, putrid darkness filled the night sky. The people around her turned and left. The child looked over her shoulder one last time to see the bakery crumbled into a blackened crust.

It was a few weeks later. The same little girl stared, terrified, at the flame before her. A raw

This little flame, so like those that had burned up the bakery, held her fear. She hardly noticed the lighted silhouettes of the two girls singing on either side of her, or their candles' flames dancing over their potatoes.

Fear evaporates

Concentrating deeply, she pushed the words of the song carefully past her candle's tenuous flame, watching that the flame didn't jump off the little wick and onto the floor, or her hair or her dress.

Close up, though, this white flame seemed vulnerable as it spun a thin thread of pale smoke to the ceiling. She cupped her hand around it to keep it from spluttering during the song's second verse.

She stared into her flame's clear light as she sang so carefully. She spotted light bouncing playfully on the buttons of her dress. Tinsel hanging near her sparkled back a twinkling beam. Next to her, the glow of her friend's candlelight shone softly on her singing cheeks. From the corner of the stage, straw and rugged boards were illuminated roughly — the manger cradling the dim light from her little candle. And suddenly she wasn't afraid.

The song she sang flickered, sputtered, and then brilliantly danced out of her, who was bid to shine, like a clear pure light. Not bid to be a roaring fire that burns up everything with stinky smoke and crusts of blackened ruin. But a candle's light. Pure. Persistent. Steady and sure. To be a light in the darkness so other people can see, too. In all the small corners.

"And I in mine!" she sang, and the light shone on her triumphant smile brightly.

Jen VanderBeek is a freelance writer and mother of five. With her pastor husband, Peter, she lives in Forest, Ont.

Overcoming the competitive spirit

Tina Farquharsen

This evening I received a phone call from a friend. Michael and I met through a Christian fellowship group on campus last fall and have had some great discussions about God and Christianity. Tonight Michael wanted to talk about students being so competitive.

Michael is a wonderful Christian who desires to serve God in every way, including in his studies. Tonight he told me he is caught in the competitiveness trap: there is always someone who does much better than he.

He wants to receive high grades and to be popular and successful like a fellow classmate, whom I'll call James. Michael can't understand what James has that he doesn't, and why he can't achieve what James does.

This phenomenon is common at university. Sometimes it seems that our only motivation to work hard is based on a need to stay ahead of classmates.

Michael feels that he is so consumed with academic work, discouragement with grades that are lower than others, and long hours at his job, that his Christian life is crumbling.

We finally concluded that it would be better to focus our energies on designing our lives to be Christ-like, rather than like fellow-students whom we envy. One of the wonderful things about Jesus is that we don't have to compete with him.

Be still and know God

Trying not to focus on the successes of others is easier said than done! Does this mean that we are to forget about our grades and ignore what our fellow students have to say?

Certainly not! Learning with God and each other is a more desirable path for both Michael and me.

We want to continuously seek God's guidance in our thoughts, actions and in the processing of information. This is rather difficult for me at times, as it seems (deceivingly) easier just to do things on my own.

Michael, too, is subject to this deception. Nevertheless, along with our fellow Christians, we want to do our best in our studies so that we can learn as much as we can about God's creation.

God can teach us a great deal in our essays when we place our efforts into thorough research



COURTESY TINA FARQUHARSEN

Tina Farquharsen

and careful composition. That is, if we listen to him in the process. Discussion among fellow students on issues and information can be very helpful, but we need to be still long enough to listen to God before we form opinions and strategies.

Not all negative

Competitiveness need not be totally negative. It need not alienate us from God and our Christian values, for Paul tells us in Romans 8 that *nothing* can separate us from God. Friendly competition won't harm our relationship with God and others, as long as we have a clear and mutual understanding of what our intentions are.

It's when we come across as all-knowing, as being better than others and displaying selfish pride, that we separate ourselves from the will of God. This can result in confirming the view many non-Christians have of Christians, which is that we think we are better than they simply because we are Christians.

Competitiveness is just as common in the workplace, as co-workers compete for seniority, promotions and higher pay-cheques.

If we seek humility and God's guidance in our studies, work, and personal lives, including our Christian witnessing, then proud competition will not consume our hearts. Rather, the grace of God will preside, which works in and through us despite our human faults.

As Solomon says: "Trust in the Lord with all your heart and lean not on your own understanding; in all your ways acknowledge him, and he will make your paths straight" (Prov. 3:5-6).

Tina Farquharsen is a third-year General Bachelor of Arts student at the University of Guelph, Guelph, Ont.

Two weeks that were



Bert Hielema

With this issue, former economic/environment columnist Bert Hielema is back. Hielema is a self-confessed news junkie and avid reader, two qualities we think will combine well in a biweekly column which will bring interesting, important, unusual, often lighthearted, and sometimes downright strange news items to your attention — somewhat like Carl Tuyl used to do, but in Hielema's own style.

Since Jacob Kuntz reviews the church press once a month, and we also intend to begin a monthly Christian college/university student press review, we thought a review of the secular press on the remaining two weeks of the month would be in order. Please read on; we hope you enjoy. (This opening column will not refer to any time-dated events, as we had to go to press with this Jan. 2 issue on Dec. 19.)

THOSE who have read my previous columns know that I am a great believer in energy saving measures. And so are the Swedes apparently. There are two crematoria in Helsingborg, a city in central Sweden (I was there on Aug. 31 1947, a date I remember for a reason I won't divulge).

The powers that be recently had the brilliant idea of using the heat generated when cremating bodies for warming the city's houses. However, Helsingborg's Baptist Pastor Lennart Nilsson voiced his objection. He told the local paper, "On a cold November day, recently bereaved relatives might be wondering if Aunt Astrid or Uncle Olaf is heating up their house."

HAVING a weight problem? Why not join a Bible study/weight-loss group called "Jesus is the Weigh." A comment on this Christian diet program in

Christian Century says that "the problem in view is not fat but loving food more than God. And the cure begins not with denying the flesh but with revealing the deeper, spiritual needs that trigger anxious eating."

TRYING to kick the cigarette habit? The good news is that taking high doses of Prozac for 10 weeks raises the odds that you, too, can do it and stay clean, fresh, more energetic — and live longer. Prozac soothes that craving and makes you easier to live with while you come to terms with yourself and your family.

However, you may no longer be able to count on government help in quitting, in light of research published last month. *Not smoking* could be more costly than smoking for the public purse. If all smokers stopped cold-turkey, costs for health care would drop at first, but go up within 15 years.

The reason: non-smokers live an average of seven years longer, and health costs jump with age. Lifetime medical expenses for men who have never smoked is \$83,400; for women, \$111,000. But for shorter-lived smokers, it's only \$72,700 for men and \$94,700 for women, a saving of 15 per cent.

Cigarettes also bring in a lot of taxes, two-thirds of the cost of the pack — a fact undoubtedly not lost on Paul Martin, Michael Harris, Ralph Klein, et al.

STAYING healthy is becoming more and more complicated. A few weeks ago a study was published involving 80,000 women in the U.S. It explored the connection between "good" and "bad" fat and health.

Fat in itself is not bad, as long as it is the good fat found in olive or canola oil, and even more in corn, safflower, sunflower or soybean oil: they don't cause heart disease. The bad fats do, and are found somewhat in meat and dairy products (only 10 per cent) — but especially in margarine and vegetable shortening (with a bad rating of 80 per cent) because there, ingredients are added to increase firmness and prevent rancidity. Watch out for commercially baked goods (donuts, fries, cakes, store bread) which need a long shelf life and are suspect.

I HATE television, and I admit I am always glad when I read something bad about it. Here is the latest: children who watch more than six hours of TV each day are more likely to suffer mental-health problems.

A link between TV viewing and psychological trauma was found in a study of 2,244 children between ages eight and 14, of which a third of the girls and a quarter of the boys suffered from anxiety, depression, anger and stress.

AUDIENCES, and thus TV programs, are changing as well: Walt Disney research indicates that today's eight-year-olds are yesterday's 12-year-olds. "There isn't this innocence of childhood among children anymore, due to broken homes and family violence," say the TV gurus who make their billions on what the public wants to see. "They want the same explosions, special effects, originality and edginess as

adults (and sex, I might add)."

My advice: throw the thing out of the house if you have children. While on the subject, one survey in the U.S. rates TV evangelists somewhere between prostitutes and crime bosses in terms of trustworthiness.

THE BRITISH Empire no longer rules the waves, but the English language does: it rules the airwaves and is fast becoming the global tongue. Take tiny Belgium, where French and Flemish speakers increasingly refuse to speak each other's language, leaving English to prosper as an alternative.

But there is opposition to our pervasive world language. A billboard in the Hague advertising Calvin Klein jeans was recently defaced. "*Houd Engels in Engeland*" ("Keep English in England"), read the message on the sign. "*Engels heeft geen plaats in Holland*": ("English does not belong in Holland").

AT SCHOOL in the Netherlands, Hebrew was an option — which I didn't take. Since I already was taking Latin, Greek, English, French, German and Dutch, I didn't want another language. Now I'm sorry. I did buy two self-help books to learn Hebrew, but as yet have not started.

At any rate, not long ago I noticed in a book by an orthodox Jew that in Genesis 3:16 the Hebrew word *rule-machal* does not mean "to rule by domination," but "to rule as the sun rules the day and the moon rules the night."

Thus it indicates a strong and benevolent relationship between man and woman. What was especially intriguing to me was that in Numbers 11:15 Moses addresses God as feminine.

Let me end on that note.

PEOPLE who go to church and attend the coffee kletztes afterward, or take people home to drink — brewed coffee, that is — have fewer colds, even though they are probably exposed to more germs.

Maybe the germs in church are not as dangerous as elsewhere, or when in hallowed chambers somehow they lose their virility, or whatever they have to make them dangerous.

GOOD news for us older men (over 60, that is). In men of that age who have prostate cancer

that hasn't spread, the odds of dying from the disease within 10 years drop to less than five per cent if the entire gland is surgically removed.

MORE good news, this time for parents of 20-30 year-olds, Generation Xers. When asked, "If you were stranded on a deserted island what would you most like to have with you?", only 10 per cent said TV. Fifteen per cent wanted books, 21 per cent a computer, 24 per cent music, and (get this!) 29 per cent would have preferred to have their parents there too.

A CONSEQUENCE of global warming is water: too much of it in some places, not enough elsewhere. In L.A., where one of our daughters lives, which we just visited in November (after 9 years of marriage, she just had her first child, a girl, our 10th grandchild), the water shortage is a continuous problem and has been for decades.

Ninety years ago the city of Los Angeles secretly bought a lake some 400 km from the city for its water and literally drained it. Now the residents near Owens Lake have won a historic decision forcing the city to spend \$300 million to make amends.

PIRATES are back. "Water rats bring menace to waves" reads a headline in the *Guardian Weekly*.

Last year, 224 acts of piracy on the high seas were reported, with Southeast Asia having by far the greatest rate of piracy. Well-armed desperadoes in fast boats overpower crews, often killing them and sailing captured boats to destinations where no questions are asked.

CRIMINAL activity is everywhere. One of the latest ploys is sending beef from Britain (which, because of its mad cow disease, is not allowed to export it) to the Netherlands, where they disguise the stuff as coming from Holland and re-sell it to Russia, where nobody seems to ask or care what the beef is. Burger King and McDonald's are putting British beef back in their burgers, so, I guess, it must be safe. Or safer.

Bert Hielema is a retired real estate appraiser who lives in Tweed, Ont.

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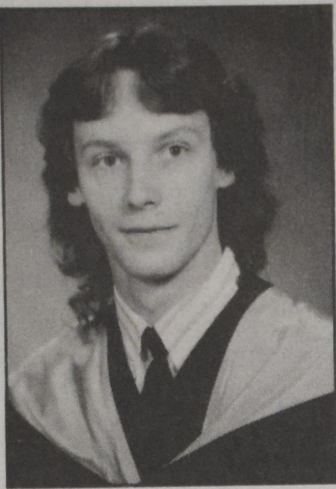
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		Obituaries	Obituaries	Obituaries	
		<p>On Wednesday, Nov. 19, 1997, the Lord called home our beloved Heit, Pake, and Oerpake</p> <p>OEGE MIEDEMA</p> <p>at the age of 85.</p> <p>He was born on July 24, 1912, in Wommels, Friesland, the Neth., the son of Sipke and Geertje (deVries) Miedema. Oege came to the United States in 1956 with his family, moving to the farm in Vergennes, Vt., in November of 1966. He was a member of the United Ref. Church of the Champlain Valley. Music was the joy of his life and he was the director of the church brass band. He was predeceased by his wife Wietske (Tigchelaar) Miedema on Feb. 21, 1985. He is survived by 10 children:</p> <p>Sidney & Betty Miedema — Sherbourne, N.Y. Rinse & Geke Miedema — Drachten, the Neth. Clara & Cornelis Brands — Ferrisburgh, Vt. Thomas Miedema — Vergennes, Vt. Gert & Jack Herrewynen — Burlington, Ont. Fran Moorby — Castleton, Vt. Jennie Peters — Denver, Colo. Foka & Stuart Bruinsma — Scotts, Mich. Edith & Robert Heerspink — Jenison, Mich. Oega & Kimberly Miedema — Vergennes, Vt.</p> <p>and 26 grandchildren, 14 great-grandchildren, a brother, Thomas Miedema, of the Neth., a brother-in-law, Jella Mensonides of Tacoma, Wash., and many nieces and nephews.</p> <p>Funeral services were held on Monday, Nov. 24, 1997, at 2 p.m., in the Champlain Valley Chr. Ref. Church in Vergennes, Vt.</p>	<p>"As a deer longs for flowing streams so my soul longs for you, O God. My soul thirsts for God, for the living God. Why are you cast down, O my soul? Hope in God, for I shall again praise him, my help and my God" (Ps.42:1, 2a,5).</p> <p>A Celebration of God's Grace and of the Life of</p> <p>JOHN SCHWEITZER</p> <p>who was born on Sept. 14, 1908, and who went home to be with his Lord on Dec. 9, 1997.</p> <p>John leaves to God's faithful and loving care his wife, Johanna of 61 years, and their children:</p> <p>Alice & Morris Greidanus — Grand Rapids, Mich. Jane & Bill Verveda — Edmonton, Alta. Tony & Clara Schweitzer — Winnipeg, Man. Ralph & Joanne Schweitzer — Maple Ridge, B.C. Edith & Ed De Haan — Lethbridge, Alta. Marja & Peter Slofstra — St. Catharines, Ont.</p> <p>as well as 23 grandchildren, 20 great-grandchildren, his sister, Jo Swagerman, the Neth., and sister-in-law, Nel Broers-Schweitzer, the Neth., and also many nephews and nieces.</p> <p>Correspondence address: Mrs. J. Schweitzer, c/o Summit Village, 10041-149 St., Suite 217, Edmonton, AB T5P 4V7</p>	<p>At Woodstock General Hospital on Thursday, Dec. 18, 1997.</p> <p>ROELOF (RALPH) SOL</p> <p>of Trillium Home Norwich, passed away in his 85th year. Beloved husband of the late Hendrika Prinse (1994). Dear father of:</p> <p>Ralph & Joanne Sol — Woodstock, Ont. Margaret & Ray Hettinga — Woodstock, Ont. Clarence & Wilma Sol — Kitchener, Ont. Cristine & Ben Klein-Geltink — Cambridge, Ont.</p> <p>Loved grandfather of 14 grandchildren and 14 great-grandchildren.</p> <p>Dear brother of two sisters in the Netherlands.</p> <p>Predeceased by three sisters, two brothers and a granddaughter, Karen.</p> <p>The funeral service was held in Covenant Chr. Ref. Church in Woodstock, Ont., on Saturday, Dec. 20, with Rev. Gerald Hogeterp officiating. Interment in Oxford Memorial Park Cemetery.</p>	
Job Opportunities	Miscellaneous			For Sale	
<p>PART-TIME MUSIC/WORSHIP LEADER</p> <p>Familiar with contemporary and traditional forms of Christian worship; able to build a church worship team; paid position. Contact: Forestview Community Church (RCA), Grimsby, Ont., at (905) 945-9529.</p>	<p>CLINTON, ONTARIO ADULT LIFE LEASE RESIDENCES</p> <p>available, 936 sq.ft. to 1235 sq.ft. Fully wheelchair accessible, sprinkler system, central air, security throughout building. Dutch and English spoken. For more info. call</p> <p>(519) 233-7296 or (519) 482-7862.</p>			<p>For Sale: JOHANNUS Sweelinck III Organ. 3-Man, 32-note AGO pedal, 52-stops etc. Full 10 Yr Warranty. Suitable for church or home. Ext. channels available.</p> <p>Call (519) 688-3540.</p>	
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Obituaries	Obituaries	Job Opportunities	Miscellaneous
<p>Ommen, the Neth. Abbotsford B.C. April 24, 1928 - Dec. 8, 1997 "My help comes from the Lord, the Maker of heaven and earth... The Lord will watch over your life; the Lord will watch over your coming and going, both now and forevermore" (Ps.121:2,7b,8). The Lord took from us a dear husband, father and grandfather when He called home HENDRIKUS (DICK) DELANGE Prior to heart surgery almost 25 years ago, Dad prayed for the Lord to spare his life long enough to help Mom see their children grow up. Now, a half year before his 70th birthday and their 45th wedding anniversary, we testify that God has more than answered Dad's prayer. We thank our faithful Savior Jesus Christ for the extra years of life He gave Dad and for what Dad meant to us and taught us in those years. We praise the Holy Spirit for the comfort He is already giving Mom and us. Survived by his wife Marge deLange (vanLenthe). Rhea & Ed DeJong Jerry & Teresa deLange Albert & Irene deLange Geraldine & Brian Barthel Margaret & Dave VanderWal Richard & Patsy deLange God also blessed Dad and Mom with 22 grandchildren who also loved their Grandpa and will miss him dearly. Following the family burial, a memorial service was held in the Emmanuel Free Reformed Church of Abbotsford, B.C., with Rev. Lawrence Bilkes and Rev. Richard deLange officiating. Correspondence address: Marge deLange, 695 Mckenzie Rd., R.R.#2, Abbotsford, BC V2S 7N4 THANK YOU: We hereby also thank the Lord for travelling mercies for those who came for the funeral and thank all of you who sent cards, flowers, and dropped off food. Thank you, too, for supporting us with visits, prayers and words of comfort. Special thanks to Rev. Bilkes for his pastoral care to us all and thanks to other ministers and friends who were at Dad's bedside over the past 25 years as he struggled with a heart condition and other illnesses. Above all, thanks goes to the Lord for taking Dad to Himself where there is no more sorrow or pain.</p>	<p>July 1, 1909 - Dec. 11, 1997 HANNA VAN DE BELT (nee VAN ARRAGON) Predeceased by husbands Gerhard Oosterveen and Willem van de Belt, son-in-law John Bekendam, grandson Gerard Oosterveen. Beloved mother of: Atsie & Obe Mobach — Greensville, Ont. Alice Bekendam — Onondaga, Ont. Lien & Geert Westinga — the Neth. Gerald & Felicia Oosterveen — Hickory Hills, Ill. 18 grandchildren, 38 great-grandchildren. Correspondence address: 169 Pauline Johnson Rd., S.S.2, Caledonia, ON N3W 2G9</p> <p>De Wilp Millgrove the Neth. Ont. April 29, 1945 - Nov. 17, 1997 "The Lord is my refuge and strength, an ever present help in trouble" (Ps.46:1). The Lord in His infinite wisdom, in His time, suddenly took home His dear child WILLIAM (BILL) ZANDSTRA Loving husband of Corrie (Kassies), Millgrove, Ont. Dear father of: Denise & Tony Vanderstelt — Millgrove, Ont. Bryan & Michelle Zandstra — Hamilton, Ont. Karen Zandstra — Millgrove, Ont. David Zandstra — Abbotsford, B.C. Dear grandfather of Kyle William Vanderstelt. The funeral took place on Thursday, Nov. 20, 1997, at the Bethel Chr. Ref. Church in Waterdown, Ont., Pastor Erick Schuringa officiated. Correspondence address: C. Zandstra, P.O. Box 95, Millgrove, ON L0R 1V0</p>	<p>NEEDED, summer help from approx. mid March to the end of August for a medium sized dairy farm in Dundas, Ont. Tractor and milking experience required. Call (905) 627-1027.</p> <p>Teachers</p> <p>AGASSIZ, B.C.: Agassiz Chr. School is seeking applications for the position of Principal for the 1998-99 school year. This is a well-established interdenominational school (84 students K-7) in a rural community of 5,000 nestled in the eastern Fraser Valley. The applicant must be a committed Christian and a strong promotor of Christian education. Please forward your resume no later than Jan. 9, 1998, to Board Chairman Heine Vander-Veen, Box 858, Agassiz, BC V0M 1A0. Phone (604) 796-2848; fax number the same.</p> <p>SMITHERS, B.C. Are you interested in learning more about the outdoors, fishing, and skiing? Are you able to make French instruction interesting and challenging? If any of these describe you, then you may wish to consider the following: Needed: an energetic, creative person, able to teach French to students in grades 6-12. This is a temporary, 90% position to fill a maternity leave from April 1998 to the end of June 1998. There is a definite possibility that this could be extended into a permanent full-time opening for the following year. Please mail resumes to: Mr. John Bronsema, Principal Bulkley Valley Chr. School Secondary Campus P.O. Box 3635 Smithers, BC V0J 2N0 or fax to (250) 847-3564.</p> <p>ORANGEVILLE, Ont.: Orangeville Chr. School invites applications to fill a definite part-time vacancy on its teaching staff due to a maternity leave starting March 1998. The successful applicant is required to teach in the Intermediate level/Resource program and will be a certified teacher with training and/or experience in Special Education. Please send a letter of application, a resume, and a Christian philosophy of education to: Mr. George Hoytema Orangeville Chr. School P.O. Box 176 Orangeville, ON L9W 2Z6 (519) 941-3381</p>	<p>Ministry Co-ordinator</p> <p>The Clarkson Christian Reformed Church in Mississauga, Ont., has an opening on its pastoral staff for an enthusiastic and qualified person to lead and develop an effective ministry to youth and young adults as well as the enhancement of our congregational life activities.</p> <p>For more specific information, please write or fax no later than January 15, 1998, to:</p> <p>Clarkson Christian Reformed Church 1880 Lakeshore Rd. W., Mississauga, ON L5J 1J7 Fax: (905) 823-5841 Attention: Search Committee</p> <p>Send your questions to Peter and Marja Confidentiality is assured.</p> <p>Support Reformed Faith Witness (RFW)</p> <p>Mission Statement: <i>Reformed Faith Witness is a Christian ministry committed to communicate biblical perspectives on current and world events in accordance with Reformed traditions.</i></p> <p>Send your gift on or before January 31, 1998!</p> <p>Due to the effects of the recent postal strike, Ottawa has extended the deadline for 1997 charitable donations by one month. Please consider placing RFW on your gift list. For donations (\$10 or over) that are dated, mailed and postmarked on or before January 31, 1998, we will issue an official 1997 receipt. Send your cheque and completed coupon soon. Thanks so much!</p> <p>COUPON COUPON</p> <p>To: Reformed Faith Witness Registration No. 89131 6093 RR0001 4-261 Martindale Road St. Catharines, ON L2W 1A1</p> <p><input type="checkbox"/> Yes, please enter my/our name on your mailing list and keep me/us informed about Reformed Faith Witness. <input type="checkbox"/> I/we enclose a donation payable to Reformed Faith Witness. Please send receipt.</p> <p>Name: _____ Amount: _____ Address: _____ City/Town: _____ Code: _____</p> <p><i>P.S.: CC subscription and advertising payments are not tax deductible. Only amounts of \$10 or over clearly designated to Reformed Faith Witness will be officially receipted.</i></p>
<p>Personal</p> <p>ONE TO ANOTHER Christian companion magazine. Hundreds of readers Canada-wide. Single issue \$5. Write to: #12 923 2nd Ave. S. Lethbridge, AB T1J 0C7</p>	<p>Church News</p> <p>Christian Reformed Church</p> <p>Calls declined: — Ada, Mich., Rev. Peter A. Heerema of Grace CRC, Welland, Ont.</p> <p>Classis meeting: — Classis Eastern Canada meets, D.V., March 6 and 7, 1998, in the Ottawa, Calvin CRC, Nepean, Ont. Materials should be sent to the stated clerk before Jan. 10, 1998. James Kooistra, Stated Clerk.</p> <p>Look for our Calendar of Events on page 18...</p>		

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Director of the Hekman Library

As institutions of the Christian Reformed Church, Calvin College and Calvin Theological Seminary are strongly committed to a Reformed view of academic practice and community life and seek candidates compatible with the institutions' mission.

The Hekman Library serves primarily students and faculty of the College and Seminary. The library has a collection of more than 404,000 volumes, 126,000 government documents, 679,000 microforms, and 2,700 current periodical subscriptions and provides access to a wide array of electronic resources.

The Director of the Library reports to the Vice-President for Information Services and is the chief administrator of library operations. The Director will provide leadership in the development of library services which effectively support the teaching, research, and information access needs of the College and Seminary. The Director will serve as liaison between the library and the faculties of the College and Seminary and will co-ordinate the interests of the two institutions in the development of the library.

Minimum credentials include an A.M.L.S. degree, although preference will be given to candidates with an additional graduate degree. The successful candidate will have a thorough knowledge of library operations, administration, and computer applications, and strong interpersonal skills. Training and experience should include comprehensive knowledge of library automation, advanced technologies, program development, and staff supervision, and the ability to articulate a vision for the future of libraries.

Applications and *curriculum vitae* should be submitted by **Feb. 15, 1998**, to **Connie Bellows, Director of Human Resources, Calvin College and Theological Seminary, 3201 Burton SE, Grand Rapids, MI 49546** or fax to (616) 957-6532.

DORDT COLLEGE

DIRECTOR OF INSTITUTIONAL
RESEARCH AND PLANNING

The successful candidate for this new position will serve as a professional staff assistant to the President of the College. Responsibilities include analyzing educational, demographic, and social trends; developing initiatives in response to changes in the educational and social environment; monitoring campus diversity; co-ordinating studies for institutional accreditation. Qualifications: a graduate degree and experience as faculty in higher education or as administrator in higher or secondary education.

Review of candidates is continuing until position is filled.

To receive application materials and a job description, qualified persons committed to a Reformed biblical perspective and educational philosophy are encouraged to send a resume and a letter of interest which provides evidence of that commitment to

Office of the President; Dordt College; 498 4th Ave. NE; Sioux Center, IA 51250; facsimile: 712-722-1185 ; e-mail: nancyvb@dordt.edu

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DORDT COLLEGE

REGISTRAR

The position is vacant as the result of the tragic death of Douglas M. Eckhardt. Responsibilities include such areas as academic advising: planning, organizing, and managing a computer-based information system for student registration and records. Qualifications: Candidates with a graduate degree and experience in academia as faculty or administrator are preferred. Beginning date is flexible.

Review of candidates continues.

To receive application materials, qualified persons committed to a Reformed, biblical perspective and educational philosophy are encouraged to send a letter of interest that provides evidence of that commitment and a curriculum vitae to

Dr. Rockne McCarthy; Dordt College; 498 4th Ave. NE; Sioux Center, IA 51250; facsimile: 712-722-4496; e-mail: vpaa@dordt.edu

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Principal Search Committee
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Orillia, Ontario

is seeking applications for the position of

PRINCIPAL

Orillia Chr. School is a well-established, interdenominational Christian School offering a Christ-centered education to 120 students from K-8. The applicant must be a committed Christian and be able to articulate a sound vision of Christian education. OCS seeks a principal with a preferred minimum of 3 years experience in Christian School leadership. The position includes teaching responsibilities.

Please send your resume along with a statement of your vision of Christian education and supporting documents, no later than Jan. 31, 1998, to the attention of **Orillia Chr. School, Principal Search Committee, c/o Mr. John Schenk, chairman, 111 Simcoe Street, Orillia, ON L3X 1G6 or fax to: (705) 326-5943.**

Attention!

If you are considering sending us an ad
via fax, please be sure to:

- send printed or typed copy
 - include billing address
 - include contact person with phonenumber
- Thank you.

A Celebration Invitation to Friends and Associates of Harry Antonides



Our colleague Harry Antonides has retired from CLAC and WRF after 35 years of committed and faithful service. We invite you to join us in honoring Harry, and his wife Janet, at a stand-up reception

Saturday, January 24, 1998, beginning at 7:00 p.m.
(a brief formal program at 8 p.m.)

at the Best Western Hotel located at the corner of
Shawson & Dixie Road, Mississauga
Light refreshments will be served.

For further information, contact:
CLAC, Tel.: (905) 670-7383, Fax: (905) 670-8416

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Dordt College is seeking Christian academicians for openings beginning August 1998 in the following areas:

Business Administration: marketing and management

History:

Western civilization, introductory and upper level European, and
introductory non-Western history

Mathematics: introductory and upper level

Music: choir, music history, general education arts course (one-year position)

Theology: general education courses in biblical theology, upper level
courses in biblical studies, missions, and Greek.

To receive application materials, qualified persons committed to a Reformed, biblical perspective and educational philosophy are encouraged to send a letter of interest that provides evidence of that commitment and a curriculum vitae to

Dr. Rockne McCarthy, Dordt College, 498 4th Ave. NE, Sioux Center, IA 51250; facsimile: 712-722-4496; e-mail: vpaa@dordt.edu

Dordt College is an equal opportunity institution and encourages the nominations and candidacies of women and minorities.

Calendar of Events

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

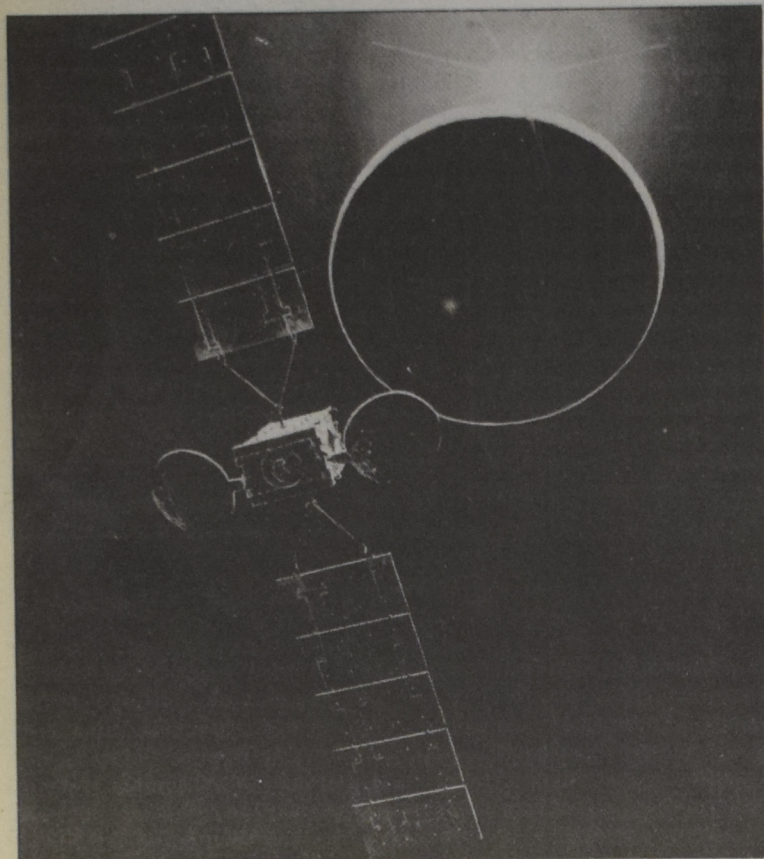
Jan. 25 Dutch worship service led by Rev. Ralph Koops, 3 p.m., CRC, Ancaster, Ont.

Feb. 4 Annual "Church & The Law" seminar, for ministers, church leaders and Christian charities, providing practical information on current legal issues. From 8 a.m.-3:45 p.m., Queensway Cathedral, 1536 The Queensway, Toronto (Etobicoke), Ont. Held in conjunction with the Canadian Council of Christian Charities. Main speakers: Carl Juneau (Revenue Canada) and Father Francis G. Morrissey (Ottawa's St. Paul's University). Info.: Phone (519) 669-5137, Fax (519) 669-3291.

Feb. 25-28 The 1998 Stone Lectures, featuring Dr. Nicholas Wolterstorff and presentations by five panels of scholars. Topic: "Religion, Pluralism, and the Public Life - Abraham Kuyper's Legacy for the 21st Century." Sponsored by the Princeton Theological Seminary, the Centre for Public Justice, the Free University in Amsterdam and Calvin College. Info.: Phone (410) 571-6300, Fax (410) 571-6365, e-mail: inquiries@cpjustice.org

News

Blast your name into outer space!



Telesat's new direct broadcast satellite, scheduled for launch in fall 1998, will bring Canadians an unprecedented array of news, sports and entertainment television channels. NC

Telesat launches national satellite contest

(NC) — Telesat Canada is looking for a name for its new direct broadcast satellite, to be

launched in fall 1998, and it's going to make one Canadian very famous in the process.

In a move reminiscent of the search for a name of the world's first commercial domestic com-

munications satellite 25 years ago, Canada's satellite company is launching the Telesat National Satellite Contest. The winning name in 1972, Anik (which means "little brother" in the Inuit dialect), was used for the next five generations of satellites which continue to bring telephone, radio, television and electronic data signals to Canadian homes. This time around, in addition to placing the new name on the side of the satellite, Telesat is promising to include the name of the winner who submits it.

"It certainly adds an exciting new twist to the concept of a naming contest," said Larry Boisvert, president and CEO of Telesat Canada. "Imagine the bragging rights of being able to point up to the sky at night and say 'my name is in those lights!'"

The new direct broadcast satellite will bring Canadians an unprecedented array of news, sports and entertainment television channels, something millions have been waiting for, particularly in remote areas with limited television offerings.

For information on the Telesat National Satellite Contest call 1-800-520-0002 or check out the Telesat web site at <http://www.telesat.ca>



British immigrants prior to their departure for a new life in western Canada (circa 1920). Courtesy of Canadian Pacific Limited (18392) NC

A new world of friendship

(NC) — A Citizenship and Immigration Canada program that matches Canadian residents with new immigrants and refugees benefits both parties: New arrivals receive the help they need to learn how to live in Canada, and their hosts learn more about other cultures — in addition to experiencing the special feeling that comes from helping other people.

Under the Host Program, Citizenship and Immigration Canada provides funds to assist not-for-profit organizations and educational institutions to recruit, train and monitor volunteer hosts (individuals or groups). These volunteers are then matched with new immigrants and refugees with similar interests or occupations or who share similar goals and ambitions.

Volunteer hosts, who might be able to help to spend only a few hours a week for up to a year with their new friends, share everyday experiences, such as taking a bus, opening a bank account or using a microwave. Helping new arrivals to identify and use available services, practise English or French, make contacts in their employment fields and participate in community activities are other ways in which volunteer hosts assist newcomers to adapt, settle and integrate into the Canadian way of life. No financial commitment is required: Volunteer hosts are asked simply to spend time with their new friends, not money.

To find out more about the Host Program, contact your nearest Canada Immigration Centre.

New Multiple Sclerosis drug gets approval

(NC) — Health Canada has approved a new multiple sclerosis (MS) drug that can reduce the frequency of attacks. Copaxone has been approved to treat relapsing remitting MS which affects about half of Canada's 50,000 MS patients. People who suffer from relapsing remitting MS may experience bouts of impaired vision, paralysis, movement disorders or other symptoms that can lead to hospitalization. These attacks are then followed by a remission but not full recovery.

Studies show Copaxone can decrease attacks in MS patients by approximately 30 per cent. The drug also appears to delay or slow the development of disabilities when used over the long term.

Copaxone is \$5,000 less expensive than the only other comparable treatment available to MS patients and does not cause the side effects commonly seen with interferons, such as flu-like symptoms, fatigue and depression.

"The drug is important because it gives patients new confidence," says neurologist Dr. Kenneth Johnson, director of the Copaxone clinical trials in the United States. "It reduces the fear patients have that they will relapse at any time and need to be hospitalized."

Teva Marion Partners Canada (TMPC), the company that developed Copaxone has also launched Shared Solutions, a support program which links people with MS to bilingual nurse consultants who provide

information, education and support. Shared Solutions can be reached at 1-800-283-0034. Further information about Shared Solutions and TMPC can be found at www.tevamarion.com.

Canada has one of the highest rates of MS in the world with 50,000 persons suffering from this chronic, progressive disease of the central nervous system. The cause of MS is unknown and usually strikes people between the ages of 20 and 40. Seventy-three per cent of MS patients are women.

Modifies immune system

Copaxone, discovered at the Weizmann Institute of Science in Israel, is thought to work by modifying the immune system in such a way as to decrease the body's attack on the myelin sheath — the covering which surrounds and protects nerve fibres. Without protection, the myelin sheath is damaged by MS, affecting nerve transmission in the brain.

A 'big, big help'

Sue Tarle of Cornwall, Ont., who has suffered from MS for 16 years, has just begun taking Copaxone, which she hopes can prevent relapses like one that recently paralyzed her from the neck down for seven weeks. "This drug is going to be a big, big help to MS patients and give them a sense of hope for a normal life again," she said.

Copaxone is injected daily, like insulin for diabetics.

Redeemer College

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News

Alberta senior creates 'prayers on canvas'

Gertie Pool

For 72-year-old Henk Op den Dries of Rocky Mountain House, Alta., a hidden talent emerged after his own serious illness and the sudden death of a grandson.

Up until then, Henk lived an intriguing life, from being a World War Two Dutch resistance fighter who helped stranded fighter pilots back to England, a professional brick layer, and an automobile body shop man for 25 years.

However, after two heart attacks at age 54 and exploratory lung surgery shortly after, Op den Dries discovered a dormant artistic talent. In the leisure time he needed to recuperate Henk began nurturing his budding talent.

Today, Op den Dries and his wife, Johanna, are surrounded by 50 oil paintings in Henk's art gallery and living room. Most of these have already been spoken for. Twenty five others Henk has given to charity organizations.

Never know till you try

Op den Dries claims people won't know what they can do unless they try. "I once read how the average person uses only 1/6th of their abilities. I can well believe that now," he says.

Once Henk discovered his talent he took several college art courses and studied the book *Drawing on the Right Side of the Brain* by Bettie Edwards. This was his first stepping stone to learning how to oil paint and portray his thoughts, hopes and



Henk Op den Dries and daughter Swannie Datema observing paintings in Henk's gallery.

ideas on canvas.

The death of Henk's 11-year-old grandson, Darren Datema, on June 4, 1988, left a deep emotional scar on him. But half a year later Op den Dries was able to portray his inner feelings.

Henk painted a 6 by 8 foot oil painting he called "Prayer on Canvas." Guided by the many stories Darren told as he pretended to be doing things with Jesus in his child play, Henk carefully chose bright colors to paint a sunny meadow

with a child playing with small lambs sitting at the foot of a lion.

With a soft voice Op den Dries explains how he tried to interpret the biblical meaning of "From the Darkest Hour to the Kingdom of Peace."

Staring at the huge mural with tear filled eyes, Henk said, "I know Darren will be playing with the Lion many a time."

Op den Dries created one more large painting, depicting Jesus, surrounded by a host of frowning onlookers, carrying a

heavy cross to Golgotha. Henk named this creation "He Could Have Called Ten Thousand Angels, But He Chose to Bear the Cross Alone."

Glorifying his heavenly Father

"All I wish to do in the little time I have left here on earth is to glorify my heavenly Father any way I can," says Henk.

The senior Op den Dries has made a great start in leaving a most sensitive family heritage for generations to come.

Early next spring, Op den Dries plans to stage an art show along with another favorite Rocky Mountain House artist, Margaret Bouwman.



Henk Op den Dries with his canvas oil painting "Prayer on Canvas."

News Digest

Junk mail composted

DALLAS, Texas (AP) — Postal workers in Texas are hoping their huge backlog of junk mail can be turned into something worthwhile: quality compost. Last summer, the Dallas and Fort Worth post offices sent 150 tons of undeliverable bulk mail, such as flyers and coupons, to Silver Creek Materials Recycling & Compost, where the mail was turned into compost. Texas horticulturalists are currently testing the compost for use in gardens, and hope to have test results later in January. The program is the first of its kind.

Obituaries change

KANSAS — Sophia Stroud, described in her obituary as "earth's fairest flower," was "taken away from us to be transplanted in her heavenly home." This is an example of the old language of death. To Janice Hume, who teaches journalism at Kansas State University, that language offers "a tiny little window to look at cultural values," reports the *Toronto Star*.

After studying obituaries for more than a year, Hume found that 19th century obituaries spoke about a person's character, but 20th century ones detailed a person's work and wealth. Earlier obituaries for women tended to focus on the men in their lives. Among the obituaries Hume studied from 1910 to 1930 were those of people who claimed to have witnessed Abraham Lincoln's assassination.

Longevity common

BAMA, China (AP) — At 102, Chinese farmer Huang Boxin still enjoys walking his ox into the hills to graze each day, and working in the fields. Living past 100 is common in this remote region of China. Bama is known as the "Home of Longevity" because of its dozens of centenarians and hundreds of people in their 90s.

Most people in Bama are farmers and keep fit by walking to their fields, often high in the hills. They rise and sleep with the sun and eat what they grow: corn, rice and vegetables, but not much meat. Many centenarians also drink wild mountain tea rich in amino acids and vitamins good for longevity.

Thinkbit

"We used to worship the hero; now we honor the celebrity, an entity historian Daniel Boorstin once defined as 'someone who is well-known for his well-knownness,' as opposed to the hero who was 'distinguished by his achievement ... the hero was a big man; the celebrity is a big name.'"

From: John Katz' website "synapse"